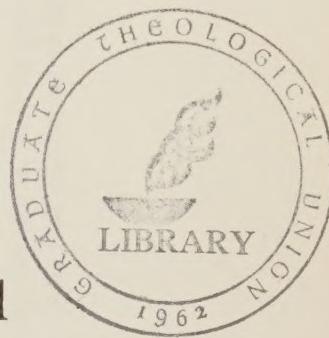


Schola Experientiae



Ecclesiae Episcopalis
Omnibus ad quos
hae Literae pervenerint
Salutem in Domino Perpetuam
Be it known to all that this school
Does confer and bestow upon

JOHN DOE



FEB 5 1979

The Degree of Doctor and Pastor of Souls

HE

Having the qualifications as follows: the strength of an ox, the tenacity of a bulldog, the daring of a lion, the patience of a donkey, the industry of a beaver, the versatility of a chameleon, the vision of an eagle, the meekness of a lamb, the hide of a rhinoceros, the disposition of an angel, the resignation of a leper, the loyalty of an apostle, the heroism of a martyr, the discernment of a prophet, the tenderness of a shepherd, the fervency of an evangelist, the devotion of a mother, and the willingness to live on the income of a canary.

(SIGNED)



us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power and the glory, forever and ever. Amen.

¶ Then shall the Priest say to them that come to receive the holy communion, this invitation.

YYE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith and take this holy sacrament to your comfort; and make your humble confession to Almighty God.

¶ Then shall this general confession be made, by the people, along with the Priest; all doubly kneeling upon their knees.

ALMIGHTY God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is

is intolerable. Have mercy upon us; have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant, that we may ever hereafter serve and please thee, in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest, or the Bishop, (being present,) stand up, and turning himself to the people, pronounce the absolution as follows.

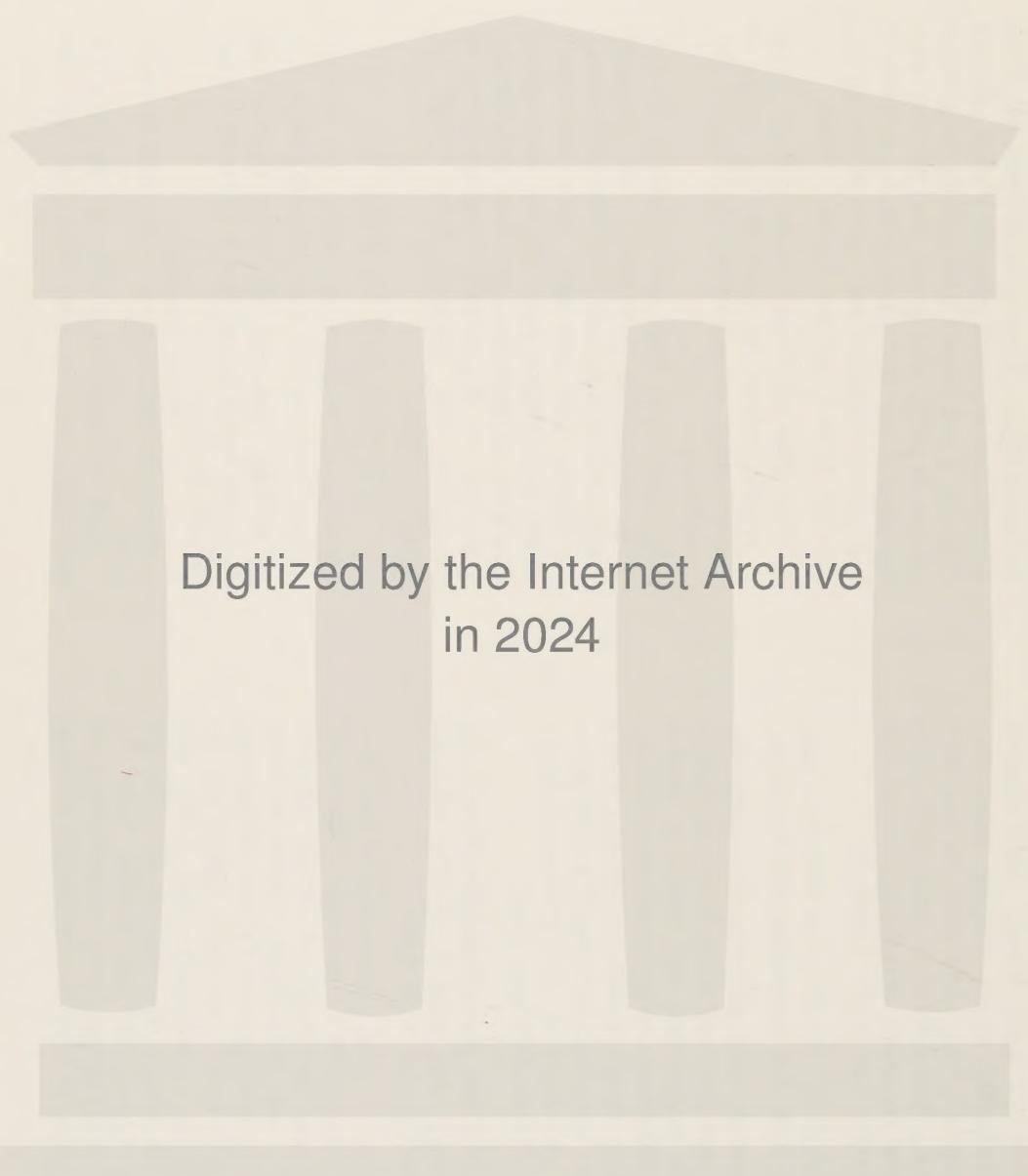
ALMIGHTY God, our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness: and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him: COME unto me, all ye that labour, and are heavy laden, and I will refresh you. *Mattb. ix. 28.*

Private ejaculation.
Priest, O Lord, thy servant wearied with the burden
of sin.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in



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in him, should not perish, but have everlasting life. *John* iii. 16.

Private ejaculation.

Lord, I believe in thy Son Jesus Christ, and let this faith purify me from all iniquity.

Hear also what St. Paul saith.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *I Tim.* i. 15.

Private ejaculation.

I embrace with all thankfulness that salvation that Jesus has brought into the world.

Hear also what St. John saith.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous : and he is the propitiation for our sins. *I John* ii. 1, 2.

Private ejaculation.

Intercede for me, O blessed God ! I went into this world peradventure through the merits of thy death.

Then shall the Priest, turning him to the altar, kneel down, and say, in the name of all them that shall communicate, this collect of bumble access to the holy communion, as followeth.

WE do not presume to come to this thy holy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table : But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh

of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and be in us. *Amen.*

Then shall the Bishop, if he be present, or else the Priest that celebrates, first receive the communion in both kinds himself, and next deliver it to other Bishops, Priests, and Deacons, (if more than any present,) and after to the people in due order, with humility unceasing. And when he receives himself, or delivers the sacrament of the body of Christ to others, he shall say,

THE body of our Lord Jesus Christ, which was given for thee, preserve thy soul and body unto everlasting life.

Here the person receiving shall say, Amen.
And when the Priest receives the cup himself, or delivers it to others, he shall say,

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life.

Here the person receiving shall say, Amen.

If the consecrated bread or wine be all spent before all have communicated, the Priest is to consecrate more, according to the form before prescribed, beginning at the words, All glory

glory be to thee, &c. and ending with the words, that they may become the body and blood of thy most dearly beloved Son.

¶ When all have communicated, be that celebrates shall go to the Lord's table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say,

Having

Private Devotions for the Altar.

Blessed Jesus! Saviour of the world! who hast called me to the participation of there thy holy mysteries, accept my humble approach to thy sacred table, increase my faith, stirke my devotion, fix my contemplation on thy powerful mercy; and while with my mouth I receive the sacred symbols of thy body and blood, may they be the means of heavenly nourishment to prepare my body and soul for that everlasting life which thou hast purchased by thy merits, and promised to bestow on all who believe in and depend on thee.

Prayer to God.

O Gracious and merciful God, Thou supreme Being, Father, Word and Holy Ghost, look down from heaven, the throne of thy effential glory, upon me thy unworthy creature, with the eyes of thy covenanted mercy and compassion: O Lord my God, I disclaim all merit, I renounce all righteousnesses of my own, either inherent in my nature, or acquired by my own industry: And I fly for refuge, for pardon and satisfaction, to the righteousnesses of thy Christ: For his sake, for the sake of the blessed Jesus, the Son of thy covenanted love, whom Thou hast set forth to be a propitiation for fallen man, and in whom alone Thou art well pleased, have mercy

Having now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; that being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

¶ Then

mercy upon me, receive my prayers, pardon my indiscretions, strengthen my weak resolutions, guide my steps to thy holy altar, and there feed me with the meat which perisheth not, but endureth to everlasting life.

Amen.

After Receiving.

Blessed Jesus! Thou hast now blessed me with the food of thy own merciful institution, and, in honest faith of thy gracious promise, I have bowed myself at thy table, to receive the precious pledges of thy dying love; O may thy presence go with me from this happy participation of thy goodness, that when I return to the necessary labours and employments of this miserable world, I may be enabled by thy grace to obey thy commandments, and conducted by thy watchful care through all trials, till, according to thy divine wisdom, I have finished my course here with joy, ^{that so I may depart out of this world in peace, and in a bedfist dependence on thy merits, O blessed Jesus, in whose prevailing words I shut up all my imperfect wishes, saying,}

Our Father, &c. Amen. D

¶ Then shall say this collect of thanksgiving, as followeth.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and doth assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people, and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to affit us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ God the Father Almighty; and to Thee, O God, the only begotten Son Jesu Christ; and to Thee, O God, the Holy Ghost.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest, or Bishop, if he be present, shall let them depart, with this blessing.

THIE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. Amen.

¶ Then shall be said or sung, Gloria in excelsis, as followeth.

Gloria be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God

[15]

Bishop Seabury's
SERMON
ON
CHARITY.

A

SERMON
DELIVERED BEFORE THE
BOSTON EPISCOPAL CHARITABLE
SOCIETY,
IN
TRINITY CHURCH;
AT THEIR
ANNIVERSARY MEETING
ON
EASTER TUESDAY
MARCH 25, 1788.

By the Right Reverend Father in God,
SAMUEL, Bishop of Connecticut.

BOSTON:
Printed by THOMAS and JOHN FLEET, 1788.

AT the Anniversary Meeting of the Boston
Episcopal Charitable Society on Easter
Tuesday, 1788.

VOTED, That the Rev. Samuel Parker,
William Tudor, Esq; and Mr. John Haskins,
be a Committee to wait on the Right Reverend
the Bishop of Connecticut, and return him the
Thanks of this Society for his excellent and in-
genious Discourse delivered this Day at their
Request, in Trinity Church, and to request a Copy
of the same to be printed at the Society's Expence.

A true Copy of Record,
Attest, JOHN CUTLER, President.

To the President and Members of the Boston
Episcopal Charitable Society.

Gentlemen,

THE following Sermon, preached at your Desire,
is also at your Desire, now committed to the Press.
If it shall in any Degree contribute to the Success
of your pious Institution, I shall be highly gratified.

Commending both that, and yourselves, to the
Protection and Blessing of Almighty God,

I am, Gentlemen,

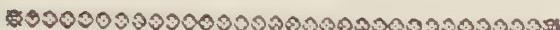
with great Esteem,
your very affectionate,
and very humble Servant,
SAMUEL, Bishop Connecticut.

(1)

(2)

A

CHARITY SERMON.



I TIM. VI. 17, 18, 19.

Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

WE are taught by our holy religion, that God is the creator, and moral governor of the world—that his providence superintends, and directs, the affairs and designs of men, so as best to answer the gracious purposes of

(3)
station in which he is placed, that he may give a good account of himself to his master, whenever he shall be pleased to require it of him.—Blessed is that servant who, when his Lord cometh, shall be able so to do.

Among the various relations of men to each other, the text directs our attention to that particular one which arises from the possession, or want, of worldly wealth; and points out the dispositions with which wealth should be enjoyed, and the duties which the possessor of it owes to them, whom the providence of God has left poor and destitute; and enforces those duties by the most lively and powerful motives.

of his goodness towards them—that he has made of one blood all the nations of the earth, and has united them together, by giving to them all one common nature, subject to the same wants and infirmities, and capable of the same improvement and happiness—that the various states and conditions of life are the result of that constitution, and the designations of that providence, by which the world is sustained and governed—that, therefore, the several stations which men fill, and the different relations in which they stand to each other, are necessary for their mutual support and comfort, and productive of the greatest general happiness—and that, from the highest to the lowest, every one has his place assigned him by God's providence, its duties marked out, by reason, as well as by divine revelation, and enforced by sanctions too strong, and too interesting for an ingenuous mind to break through, or overlook.

From hence arises an obligation to every man, to consider himself as the servant of God, bound to fulfil the duties of the station

But, before we proceed to the particular consideration of the duties enjoined in the text, it will be necessary to take notice of the caution, which the holy apostle interposes, against certain tempers which riches are apt to inspire; and which, being displeasing to God, and contrary to the spirit of our holy religion, must be carefully restrained by all those who wish to approve themselves before him. *Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches—* That

(4)

That riches are apt to swell the heart with pride and confidence, has been remarked by all careful observers of human nature. And no tempers are more severely censured in the book of God, than those which spring from the worldly and selfish enjoyment of wealth. General cautions and observations are apt to be slighted and disregarded. We will therefore come to particulars. And as I know of no authority so great as that of our blessed Redeemer, I will bring to your mind his observation on the young man, who enquired of him what good thing he should do to inherit eternal life. *How hardly shall they that have riches enter into the kingdom of God!** The next verse explains his meaning, *How hard is it for them that trust in riches, to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man—the man who trusts in his riches—to enter into the kingdom of God.* The rich man who was clothed in purple and fine linen, and he who said to his soul, *Soul, thou hast much goods laid up for many years, take thine ease,*

* St. Mark x. 24, &c.

(6)

have been of a contrary disposition. At least no tolerable reason can be given why Lazarus was laid at his gate, which seems to have been a customary thing, but that he there found the relief he sought.

The inquiry therefore of these persons lay not in their injustice, their oppression, or their covetousness; for it does not appear they were, either of them, guilty of either of those vices. But they were *high minded*:—In the confidence of their wealth, they forgot God who made them. To their riches, and not to God, they looked for happiness, and for security against want and distress. And in this consists the idolatry charged in Scripture on this temper. It is not to be supposed that any man makes an idol of his wealth, in this sense—that he worships, and prays to his gold and silver. But he puts the trust and confidence of his heart in them. On them he depends for all he hopes to enjoy; and to them he looks for security against adversity. They are, therefore, to him, in the place of God, and, in his faith and affections, the rivals of the Almighty.

There

(5)

*ease, eat, drink, and be merry,** are also instances directly in point. Neither of these persons is accused of injustice, or oppression, or even of covetousness. The young man had kept God's commandments from his youth, and his proper behaviour attracted the love of our Saviour. It is true, when he was directed to *sell all that he had and give to the poor, he went away sorrowful.* But if this be a mark of covetousness, who, I beseech you, is free from its taint? And he who is commonly called The rich fool—and a fool he undoubtedly was, to expect an uninterrupted course of delicate enjoyment in this world, and make no provision for eternity—does not seem to have acquired his riches unjustly, or to have enjoyed them as a niggard. His riches were the produce of his own lands: and when God had so blessed his tillage that his barns would not hold his crops, it was certainly no crime to enlarge them. From his luxurious living too, many must have found employment and support. Nor is there any accusation of injustice or covetousness against him who *fared sumptuously every day.* He rather appears to have

* St. Luke xii. 19.

(7)

There is one reason more why we should not trust in riches, arising from their uncertainty—*trust not in uncertain riches.* That happiness will spring from them is uncertain; for how many rich people are unhappy? And did happiness always come from riches, their duration is uncertain. Solomon long ago remarked, that *riches make to themselves wings, and fly away, as an eagle towards heaven.** This remark of Solomon is in the mouth of every one. I would to God its full meaning was deeply engraved on all our hearts. Daily experience convinces us of its truth, with regard to others, but few believe it will ever be verified in themselves. Yet such is the instability of worldly affairs, that wealth is constantly, and almost necessarily changing possessors—passing, not only from one generation, but also from one family to another. Insomuch that many instances have occurred, where the immediate descendants, nay the very families of benevolent men, have been relieved by those charitable institutions, which their fathers contributed to establish.

Having

• Prov. xxv. 5.

(9)

the affliction of false friends, of undutiful and profligate children, and numberless other vexations which corrode the heart of man, and make him incapable of enjoying the pleasures of life?—He, my friends, the living God, is the author of all these blessings, for he *giveth you richly all things to enjoy.* O therefore love the Lord all ye his servants; trust in him all ye people! For the Lord is good to all, and his tender mercies are over all his works.*

To the rich indeed his bounty and munificence are more conspicuous, but the poor and distressed are not neglected by him. For as the rivers, and lakes, and the ocean, are reservoirs of water for moistening the earth that it may be fruitful, and bring forth grain and herbs for the cattle, and wine, and oil, and bread—all necessary food, for man; so the stores of the rich are the reservoirs which God's good providence has provided for the relief of the necessitous. The rivers run not, the lakes swell not for themselves. They furnish habitations for fishes, drink for animals, vapours for the atmosphere, and water for the ocean. The ocean holds

(8)

Having cautioned us against the evil tempers which riches tend to inspire, the Apostle next points out the proper disposition with which they ought to be possessed, and the uses in which the spirit of our religion teaches us to employ them—*Charge them that are rich in this world, that they trust in the living God, who giveth us richly all things to enjoy—That they do good; that they be rich in good works, ready to distribute, willing to communicate.*

That we should trust in our Creator, is the dictate of reason, as well as the command of revelation: For he is the *living God*, subject to no decay or change. He *giveth us richly all things to enjoy.* His power created us, his munificence supports us, his providence watches over us; and his goodness endureth forever. Have we ability to get wealth? he gives that ability. Do we succeed in our business? he crowns our endeavours with success. Have we health to enjoy the fruits of our labour? that health is his gift. Are we at peace in our families, and in our neighbourhood? exempt from

the

* Psalm cxlv. 9.

not water for itself. Innumerable living creatures swarm in it, and its constant exhalations supply the clouds with moisture. The clouds retain not this moisture forever, but drop it down in fatness on the earth. The earth receives it not for its own sake. It imparts it to the trees and herbs. And its superfluities ascend in vapours, or collected in springs and brooks, return, through the rivers, to the ocean, to be again employed in the same beneficent work. This is the appointment of God. Nothing was made for itself alone. Every thing is calculated to communicate benefits, as well as to receive them. And shall man, for whose use all these things were principally intended, be the only selfish creature of God? Forbid it, heavenly Father! Let not such a thought ever enter his heart. As he receives daily benefits from thee, may he daily impart those benefits to others, and in copying thy example fulfill the gracious purposes of thy goodness!

It cannot be supposed that God, all gracious and bountiful as he is, should, for a man's own sake, give him more than his

nature

and disorders to which this frail and sinful state is exposed, is the true spirit of our holy religion, appears from its fundamental law, which is *LOVE—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.** How would this temper of loving our neighbour as *ourselves*, dispose us to act towards him, when he is pained with sickness, disabled by age, and so pinched with poverty, that he cannot command the necessaries, much less the comforts of life? The answer to this question would be an unerring rule, to direct us what is proper to be done, not only when the distresses of our brethren call for relief, but in all our intercourse with them.

This temper is in truth that divine charity which is the perfection of faith and hope, and will be the great principle of happiness in heaven, when faith shall end in vision, and hope be swallowed up in enjoyment. To it every christian is supposed to have devoted his heart, and by it to govern his life—giving continual demonstrations of its efficacy in the constant exercise of meekness, humility, kindness,

nature requires, or his faculties can enjoy, *Having food and raiment therewith to be content,** is the precept of our religion, as well as the dictate of reason. All beyond is some degree of wealth. And why given?—that it may be imparted to those who need.

If we consult our own hearts, they will tell us, the poor and distressed ought to be relieved. If we attend to the decisions of reason, reason will inform us, that the burthen ought principally to fall on the rich. If we regard the precepts and spirit of our holy religion, they direct that this relief be *liberal*, that it be *speedy*, and that it be *free*.—“Charge them that are “rich in this world, that they do *good*; “that they be *rich* in good works, *ready* “to distribute, *willing* to communicate.” And this apostle has taught us in another place, † that this duty is to be performed cheerfully, “*not grudgingly, or of necessity, for God loveth*,” saith he, “*a cheerful giver.*” And, that to alleviate, and, as much as we can, remove the painful distinctions of human life, which are made by the unequal possession of wealth; and all other evils

and,

* 1 Tim. vi. 8. † 2 Cor. ix. 7.

ness, liberality and mercy. If he see his brother hath need, he will not shut up his bowels of compassion from him. If he have two coats, he will impart to him that hath none—If he have more food than is necessary for himself, he will give to him that is hungry. Herein consists that true *poverty of spirit*, which our Saviour hath set at the head of those qualifications to which blessedness is promised in his divine sermon. This is the full import of the command, *Go and sell all that thou hast, and give to the poor*; and of all other commands and exhortations of the like nature; For they all mean, and only mean, that we renounce that possession and use of wealth, that is inconsistent with the Love of God and our neighbour. The want of this divine Charity, and the consequent appropriation of wealth to selfish purposes, is the ground of all the severe things said against riches, and of the woes denounced in the Gospel against rich men.

Two inquiries naturally arise on this subject—

1. Who are the rich from whom liberality is required?
2. Who are the poor to whom it is due?

To

goodness God hath shewn in our Redemption, and in the bountiful provision which his providence makes for us, is proposed as a pattern for our imitation, and a direction for the exercise of our love and mercy to others. And if our sins and evil deeds did not hinder the love of God to us, certainly no one can have deserved so ill of us, or be so bad in himself, as to preclude him from our charitable relief when his distresses call for it. Prudence however will direct, that when distress proceeds from vice, relief should be occasional and in moderate portions, lest that be spent in gratifying a vicious appetite, which was intended to relieve pressing necessity.

To the first I answer, That he who has any thing to spare, is, in a christian sense, rich, and is obliged to give; and, if he *love his neighbour as himself*, will give in relief to the necessitous. A man's own necessities, and the necessities of those that depend on him, are first to be supplied. If he acquire more, and can lay by something for a future day, and to make provision for his children, he is then obliged, as a Christian, to give some part of that superfluity to relieve the indigent. The greater his ability, the greater should be his liberality.

As to the other question,

Who are the poor whom Christian Charity requires us to relieve? I answer, Every one who is suffering for want. And no matter how their sufferings came on them. Whether by accident, by idleness, by vice—while they suffer, they are entitled to relief; and it is every man's duty to relieve them, according to his ability; and that too, though they be his enemies, and deserve ever so ill of him. That charity must be cold indeed, which will give no relief but to worthy objects. The love and goodness

Where poverty is owing merely to idleness, it is confessed, it has no claim upon Charity, further than the present emergency. There can be no reason why a person who has health and ability, should not support himself by his labour, or should be permitted to prey upon the labour and industry of others, and thereby rob the helpless poor of that portion of christian liberality which would otherwise come to them

them. The Author of the text determined this point when he said, *If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.** He left too this commandment with the Thessalonians, that, *If any would not work, neither should he eat.*†—That is, should have no relief from the common or charitable stock of the Church.

I have now gone through the general grounds and principles of Christian liberality, and have attended to the distinctions which arise from the difference of abilities in the Givers, and from the different situations of the necessitous. On a subject so exhausted both by preachers and writers, it is impossible to say any thing new—scarcely possible to put any thing relating to it in a new light. I hope however your patience will indulge me in some observations, however common and trite they may be, more particularly relating to the christian benevolence which gives rise to the solemnity of this day.

However

* Tim. v. 8.

† 2 Thess. iii. 10.

reach of relief. The object too of these Societies being limited, and their ability increased by union, their efforts will be more centered, and, like the rays of the sun in a burning glas, the more powerful: And that relief which no individual could give, will be easily and effectually obtained by the joint energy of the whole.

The respectable Society before which I have, this day, the pleasure of preaching, is an eminent instance of the justness of these sentiments. Formed more than sixty years ago, for the benevolent purpose of relieving the members and benefactors of the Society, and other persons of the Episcopal Church, from the distresses of poverty and misfortune, to which, through the various *changes and chances* of this mortal life, we are all continually exposed.—it has pleased God so to bless its pious efforts and proper conduct, that it has been the happy means of giving ample relief and comfort to many, who had no earthly resource, and is now enabled to continue and to increase that support to the indigent, which was the blessed object of its first design. A design so directly springing from

However strong and indispensable the obligations of christian charity may be—however great the ability of the rich, and the liberality of their dispositions—no one can relieve every body: Among a multiplicity of objects the generous mind will undergo some uneasiness because *all* cannot be relieved, or because a particular one cannot be relieved to a sufficient degree. The desire too of bestowing what he has to give where it may do the most good will occasion a perplexity disagreeable enough to a tender heart. From hence will appear the usefulness and propriety of charitable Institutions and Societies. Their attention is limited by the nature and rules of their institution, and only objects of a particular description can come under their observation. Instead of confining Charity, this, in fact, renders it more extensively and permanently useful. Its supplies are constant, though possibly not very large; for the end of Charity is to relieve, not to enrich. By increasing the number of these institutions, and varying the descriptions of persons to be relieved by them, all the poor who are not provided for by public law, may be brought within the reach

from the true spirit of christian benevolence, and conducted by that Charity whose greatest glory is, that it *seeketh not its own*, but the good of others, could not fail of his blessing *who openeth his hand and filleth all living things with plenteousness.** Nor have we any reason to doubt he will continue to bless and support it, and direct its members by his grace and Holy Spirit, worthily to continue the benevolent work they have hitherto so worthily conducted.

Societies like this, by collecting the smaller efforts of benevolent hearts, and combining them together, to be again distributed for the purposes of charity, resembles mighty rivers, rolling their waters, collected from brooks and springs, to the great reservoir of moisture which the Almighty has prepared for the refreshment of the earth. And the worthy members of this pious institution will reflect with pleasure upon the singular goodness of God in making them, without distressing themselves, the instruments of alleviating the distresses of others—co-operators with him in the great work of promoting human

happiness

* Psalm cxlv. 10.

our food, the orphan protected by our care, the widows heart exulting with joy at our charity, exceed the satisfaction of the vainest mortal in the richest attire, or the pleasure of the epicure making sport with his food, and gorging more than nature requires, or health will bear? Insensible must be the heart that would not exult in the prospect, and anticipate from it the joys of heaven itself. But great and sincere as this joy must be, it is not the only evidence God hath given of his delight in the works of Charity and Love. To enumerate all the blessings the Bible declares to the divine temper of Charity would of itself make a sermon. I will therefore only attend to what the text has presented to us on the subject. Charge them that are rich in this world, that, &c. You see the reward which the goodness of God holds out to you. If you do good, i. e. abound in the works of benevolence and charity, you will lay up in store for yourselves a good foundation against the time to come—that is, according to the old Greek commentators, the enjoyment of all happiness in the life to come: For so they understood the phrase, *a good or immovable*

happiness by abating the pains of human misery. May their example inspire, their zeal warm, and their prudence direct others to form and conduct similar Societies, till every class and denomination of distressed poor are, as far as human infirmity will permit, rescued from their sufferings, and enabled, with thankful hearts and cheerful voices to praise their God for his goodness, and bless their benefactors for their humane attention.

When rightly considered, the precepts and spirit of our Religion, which requires us to distribute so liberally, and cheerfully, and freely, of our wealth to the poor and necessitous, will be so far from appearing severe, that a reasonable man would glory in a Religion that required it of him. In truth, this divine Charity opens to us the only true source of sincere pleasure which this world affords; and makes that food and raiment with which we feed the hungry, and clothe the naked, greater blessings to us than that which we expend on ourselves. How greatly must the satisfaction arising from beholding the naked clothed with our raiment, the hungry filled with

our

able foundation. And when we recollect that the doctrine of the Resurrection is called *the sure foundation of God,* or the foundation that God hath firmly laid ; that the new Jerusalem is stiled a city which hath foundations, whose builder and maker is God.† And that in the next words of the text the phrase is varied, and *eternal life* is used to expreſs the ſame ſentiment, there can be no doubt that their interpretation is juſt. The enjoyment of all the good things which God hath prepared in another life for them that love him, is to be the reward then of mercy and charity—the reward of them who *do good*, who are *rich in good works*, who are *ready to diſtribute*, and *willing to communicate* their worldly wealth in the relief of the neceſſitous.*

This point is also established by our Saviour in the proceſs he hath given of the final judgment.† He disdains not to call the poor and helpless his brethren ; no other qualities are brought into account, besides the good works of mercy and charity. They who, from the ſincere love of God and man, have clothed the naked,

* 2 Tim. ii. 19. † Heb. xi. 10. ‡ Math. xxv.

in ſtore for yourselves a good foundation againſt the time to come ; and when the Son of man shall come in his glory, and all his holy angels with him, you shall be ſet on his right hand, and hear that his most joyful voice, *Come ye bleſſed of my Father, receive the kingdom prepared for you : For I was an hungered, and ye gave me meat : I was a thirſty, and ye gave me drink : I was a stranger, and ye took me in : Naked, and ye clothed me : I was ſick, and ye viſited me : I was in priſon, and ye came unto me : For, verily I ſay unto you, inasmuch as ye have done it unto one of the leaſt of these my brethren, ye have done it unto me.* Be this, worthy and beloved friends, the happy reward of your good works, and labour of love, which ye have ſhewed towards his name, in that ye have miniftered to the Saints, and yet do minifter, for his ſake who became poor that he might make us rich, “ who lay in darkness and the shadow of death, that he might make us “ the children of God, and exalt us to “ everlasting life,” Jefus Christ, our only Lord and Saviour—To whom, with the Father and the Holy Ghost, be glory and praife, majesty and dominion, now and forever. AMEN.

naked, fed the hungry, entertained the stranger, relieved the prisoner, visited the ſick, comforted the diſtressed, are acknowledged to be the children of *his* Father who is in heaven, and are put in poſſeſſion of the kingdom prepared for them from the foundation of the world. They, on the contrary, who have hardened their hearts againſt the cries of diſtress, and have ſhut up their bowels of compassion from the poor and helpless, are doomed to take their poſition with apostate ſpirits. The path of duty then lies plain and open before us. You, my worthy friends of this charitable Society, have diſcerned it, admired it, entered into, and have made good and bleſſed progreſſ in it. This day’s meeting ſhews you are not weary in well doing. Difficulties and diſcouragements you may meet with, but they only ſerve to warm the heart of the benevolent man—they cool not the fervor of Charity. From God it deſcends to man, and its divine Author will bleſſ and proſper it. Trust, therefore, in the living God, and as he giveth you richly all things to enjoy, continue ſtill to do good, to be rich in good works, ready to diſtribute, willing to communicate ; ſo ſhall ye lay up

A N A P P E N D I X.

Containing a short account of the origin of the Boston Episcopal Charitable Society; together with some of the Rules and Regulations in the disposal of its Charity, and the admission of Members, &c.

IT is a very pertinent and just observation made by the Right Reverend Author of the preceding Sermon, that "the object of Charitable Institutions being limited, and their Ability increased by union, their efforts become more concentered, and like the rays of the Sun in a burning Glass, the more powerful: And that relief which no individual could give, will be easily and effectually obtained by the joint energy of the whole."* Under the impression of a sentiment similar to this, a number of Gentlemen did, in the year 1724, form themselves into a Society for the benevolent purpose of relieving the necessitous of their own Communion.

The Preface to their Articles is in these words,

" Whereas

* Page 18.

3

A P P E N D I X.

first of which was always to be a fundamental and essential one; (and which has hitherto been inviolably observed,) viz. "That the principal Stock shall in no case be diminished, but the money that shall be given at the quarterly meetings, or at any other times by constant members or casual benefactors, shall be punctually put to interest, and the interest arising from such money is what shall be distributed to the proper objects of Charity."

This Society was governed by a Treasurer, Deputy Treasurer, and six Trustees, who were chosen at the annual Meeting of the Members on Easter Tuesday, on which day the Society commonly dined together; (but always at their own expence, and not at the expence of the Fund.) The Trustees, or the major part of them, with the Treasurer, or Deputy Treasurer, met monthly, and were empowered to distribute such money to the indigent as they should think fit, provided they gave not more than forty shillings to one person, unless he had been a Member or Benefactor, and in such case, the sum should not exceed five pounds. A quarterly Meeting of the whole Society, by said Articles, was to be held on the first Thursdays in January, July, and October.

In

" Whereas it often happens that many Persons, from being in good circumstances, are by the Providence of God reduced to so great necessities as to need Charity. And inasmuch as we are seldom without real objects of Charity belonging to that truly Apostolic Church, the Church of England, wherein this great duty is so earnestly recommended, and so much practised; We therefore, whose Names are underwritten, do hereby agree to pay yearly at four equal payments, (during pleasure,) the several sums of money over against our names respectively subscribed, for the setting up a Charitable Society in the Town of Boston, within the County of Suffolk, in the Province of the Massachusetts Bay in New England, for the relief of those in an especial manner, who become members of, or beneficiaries to, this Society, and afterwards suitable objects of its Charity, and such others (provided they are of the Church of England) whom this Society shall think meet.

And, "in order that said Society might, by the blessing of God, subsist so long as Charity shall be a virtue," they agreed upon and subscribed several Articles, the first

In this manner the Society continued till the late revolution, when many of the Members left the Country, and there were but few Meetings held till the year 1783, when the Society's fund, (exclusive of the interest,) amounted to £. 1383 7s. The Members then voted to add as much of the Interest to the Principal Stock, as should make it £. 1700, and that new Members be admitted upon their paying 30s. entrance.

In February 1784 the Society, experiencing many difficulties in securing their Stock, petitioned the General Court of Massachusetts to be incorporated, which was readily granted by the then Honorable Legislature, and his Excellency Governor HANCOCK, being then in the Chair, very cheerfully signed a Charter of Incorporation, erecting twenty seven Members, the number the Society then consisted of, with their Associates and Successors, into a body politick, by the Name of the BOSTON EPISCOPAL CHARITABLE SOCIETY, granting them the same powers and privileges that other corporate bodies are invested with. In conformity to said Charter, an annual Meeting is held on Easter Tuesday in every year, for the purpose of electing a President, Vice President, Treasurer, and six Trustees: and quarterly Meetings on the first Thursdays in January, July, and October.

The

The Officers chosen at the annual Meeting on Easter Tuesday 1788, were as follows,

Mr. JOHN CUTLER, President,
WILLIAM TUDOR, Esq; Vice President,
Mr. BENJAMIN GREENE, Treasurer,

| | |
|--|---|
| Rev. SAMUEL PARKER, DANIEL HUBBARD, Esq; Messrs. RICHARD GREEN, JOHN HASKINS, JOSEPH GREENE, and OLIVER SMITH, | Trustees]]]]]] Mr. JOSEPH HEAD, Secretary. |
|--|---|

The Trustees, at least three of them, together with the President, Vice President or Treasurer, meet the first Thursday in the remaining months, and distribute to the necessitous the whole annual interest of the Fund now amounting to upwards of £. 130: and in rotation visit the persons who apply for relief, in order to enquire into their circumstances and characters, and to ascertain that they are proper objects of the Society's Charity. The Fund is annually increased by the entrance of new, and the subscriptions of all the Members, who pay at the least four Dollars per annum.

The Rule for the admission of Members is, "when any Person shall desire to become a Member of this Society, he is to signify such his desire to the President, Vice President, or Trustees, at their monthly Meeting, (which is entered upon the Records, and reported to the Society at their quarterly Meeting,) " and in case the Person so applying shall then obtain the Votes of three fourths of the Members present, he is admitted, but not otherwise."

The number of the present Members is about fifty, by whose Subscriptions the Fund is increased near £. 75 per annum.

The



The duty of considering our way.

EARNEST PERSUASIVE

A

SERMON

P R E A C H E D

1787

ST. JAMES' CHURCH,

NEW-LONDON,

ON ASHWEDNESDAY, 1789.

By the Right Reverend Father in GOD,
SAMUEL, their Diocesan Bishop.

NEW-HAVEN.
PRINTED BY T. AND S. GREEN,

N E W - H A V E N :

PRINTED BY THOMAS AND SAMUEL GREEN.

M,DCC,LXXXIX.

FREQUENT COMMUNION;

Addressed to those Professors of the

Church of England,

[17]

C O N N E C T I C U T,

Who neglect that HOLY ORDINANCE,

By the Right Reverend Father in GOD,
SAMUEL, their Diocesan Bishop.

1787

T O

U⁸

A SERMON,

PREACHED

BISHOP SEABURY'S SERMON.

IN CHRIST CHURCH, PHILADELPHIA,

BEFORE THE CORPORATION

FOR THE RELIEF OF THE

WIDOWS AND CHILDREN OF CLERGYMEN

OF THE

PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES
OF AMERICA,

AT THEIR ANNIVERSARY MEETING,

WEDNESDAY, OCTOBER 7TH, 1789, AT PHILADELPHIA, PA.

BY THE

RIGHT REVEREND SAMUEL SEABURY, D.D.,

BISHOP OF CONNECTICUT.

[NOW FIRST PRINTED FOR THE CORPORATION, FROM THE ORIGINAL
MANUSCRIPT IN POSSESSION OF HIS GREAT-GRANDSON,
THE REVEREND W. J. SEABURY, D.D.]

PHILADELPHIA:

S H E R M A N & C O.

1880.

PSALM xli. 1.—Blessed is he that considereth the poor and the needy;
the Lord shall deliver him in the time of trouble.

THE commands of God, enjoining liberality to the poor and the motives to the practice of that duty, are so scattered through the Bible that it is impossible they should pass unnoticed by a careful reader. They who believe that all true religion is from God, that moral virtue is founded on his law, and that the Bible contains the revelation by which the true religion is made known, and the will or law of God declared, by which the moral duties are established, will readily suppose that the great duty of liberality to the poor could not possibly have been neglected.

The condition of the human race in the world necessarily implies inequality in their circumstances. The different capacities and situations of individuals will make a difference in the power and opportunity of obtaining, not only riches, but the conveniences, and comforts, and necessities of life. While some abound in all good things, others will find it difficult to procure food and raiment.

Much of this inequality may be owing to ignorance, carelessness, or imprudence, but a great part of it does necessarily arise from the state of civil society, for it will be found that where property is the most precisely marked and guarded, the difference between rich and poor will be the most conspicuous.

That it is not the intention of Almighty God, the kind Father of all men, that any of his creatures should necessarily be left to suffer and perish from the want of those things which are necessary to their subsistence, we have a right to conclude, both from the benevolence of his nature and from the ample provision he hath made for their support.

But God hath not left this matter to be ascertained merely by the inducions of reason. In the revelation he hath been pleased to make for the ground of our faith and rule of our practice, it is minutely regardcd. We are there informed that God hath made of one blood all the nations of the earth; that, therefore, all men are brethren, and ought to love and do good to each other as they have opportunity; that the different abilities men possess are the designations of his wisdom, and the different situations they occupy in life the result of his Providence; that particularly with regard to the distinction of rich and poor, it is he who giveth men ability to get wealth, and that the superfluous wealth that some possess is a talent committed by him to their management, and is intended to be, as it were, a store for the relief of those various distresses into which their necessitous brethren may fall. To render this intention of his goodness effectual he hath induced the human heart with the quickest emotions of tenderness and pity upon the sight of distress, so that, till the habits of selfishness render it callous, the cries of human misery will ever call forth the readiest exertions of benevolence. And to strengthen this natural propensity he hath, in his holy word, enforced the duty of relieving the necessities of the poor by the most precise commands and alluring promises. Sometimes they are represented as his particular friends and family; and he declares he will consider whatever is given to them as lent to him, and promises to repay it. "He that hath pity on the poor lendeth to the Lord," said the Holy Ghost by the pen of Solomon; "and that which he hath given will he repay him." One direction of St. Paul to Timothy relates directly to this point: "Charge them who are rich in this world that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Sometimes liberality to the poor is represented as a sacrifice highly acceptable to God. "To do good and to distribute forget not, for with such sacrifices God is well pleased." Sometimes this duty is

enforced upon us from the example of God and of Christ; that as they love and do good to all men, and more particularly to us Christians, so we, having received more particular obligations from God's goodness and Christ's love, ought more especially to show the grateful sense we have of it by doing good to others, especially by relieving those who are in distress as God shall give us ability and opportunity; even as Christ relieved us.

It is not from an apprehension that the respectable Society and Congregation before whom I have this day the pleasure of preaching are deficient in sentiments of Christian liberality, or that they need any labored exhortations to the practice of it, that I have brought these considerations before them. Their presence here this day shows their good disposition towards the charitable institution which this meeting is intended to encourage and support: namely, the relief of the widows and children of clergymen of the Episcopal communion in this and the two neighboring States of New Jersey and New York. When it is considered that however great the ability of individuals may be, however warm their benevolence and diffusive their charity, their efforts must be limited,—their liberality cannot relieve every one,—the propriety and necessity of charitable institutions for particular purposes will be evident. By confining their views to persons of a certain description the efforts of such institutions will be concentrated, and their united ability will effectually accomplish that relief which in their separate capacity they could never effect. In this view charitable societies resemble great rivers, which, by collecting and uniting rivulets and brooks, not only diffuse fertility through large regions, but open communications and sources of wealth which could have been obtained in no other way. With this design—to collect the benevolence of such persons as should be disposed to encourage the good work—the Corporation for the Relief of the Widows and Children of Clergymen of the Episcopal Communion was formed in the year 1769, and consisted, besides the clergy (who, to be benefitted by it, were to become annual subscribers), of a number

of gentlemen, eminent for their stations and abilities and for the goodness and benevolence of their hearts. By their prudent efforts and the donations and collections of charitable persons and congregations the Corporation, though in some degree interrupted by the late unsettled state of the country, has, by God's goodness, been continued to this time, and has been enabled to give relief to such objects as are entitled to the benefit of the institution.

The earnest wish of the members is to pursue and carry into full effect the pious design of their incorporation. This is the end of this day's meeting, and to increase their ability, and to give success to their endeavors, we do earnestly, and in the name of Christian charity, apply to the benevolence and liberality of the congregation here assembled; trusting that when the disinterestedness of our intentions and the merit of the objects whose relief we have in view are considered we shall be favored with their warm approbation and cordial support.

That the state of the clergy of the Episcopal Church in this country is a precarious one, and not adapted to form permanent establishments in the world, will be acknowledged by those who attend to it. The abilities necessary to the decent discharge of their office, and the expense of the education requisite to qualify them to enter into it, are such as would entitle them to pursue any other business of life with good prospect of success. It ought also to be remembered that they cannot enter on their duty till a more advanced age than the other employments of life require; so that, in a general way, their little patrimony, or the ability of their parents, is exhausted by the time they come to the age which the canons of the Church require for their going into holy orders. Of course, when they enter on their parochial charge they have nothing to begin with, and, as they seldom receive any emolument from their parish till the end of the year, they are too generally obliged to support themselves that first year upon credit, and, unhappily, obliged to contract debts which incumber them a great part of their lives, and from

which, if their income be small, they never entirely free themselves to the day of their death.

In the three States to which the Corporation extends, the livings, with few exceptions, are of small value, scarcely equal to the exigencies of a moderate family; though regulated by the exactest prudence and economy. If the clergy are conscientious in the discharge of their duty (and we flatter ourselves they are in this respect, and we hope in all others, free from reproach) they will have little time or opportunity to avail themselves of any other means of living but which arise from their clerical office, and from this nothing can be accumulated to support their widows and families should it please God to take them out of the world before their children are able to get their own living.

It is not my intention to exaggerate distress or paint calamity in deeper colors than truth will justify. I only wish to place a plain and unadorned picture before you. Permit me, then, to present to your view the mournful widow and weeping children of a worthy clergyman whom it hath pleased God in his all-wise providence to take to himself in the midst of his days. While *he* lived they had the comforts of life, wholesome food, at least, and decent clothing. And what is more—to him, the husband and the father, they could look for protection, for advice, for instruction, and with him enjoy all the endearments of family connection. And now what have they left? Nothing—nothing but their hope and trust in him who is the Father of the fatherless and who defendeth the cause of the widow. And he, I trust, will help them. He who openeth his hand and filleth all things living with plenteousness, who feedeth the young ravens that cry to him, who clotheth the lily and the grass, he will be their comfort and support. He inspired the hearts of the benevolent founders of this institution; he excited the attention and the liberality of all those worthy persons who have since become members of it or have contributed to it, and he will, we humbly hope, continue to raise up friends to support and conduct it to perfect maturity. It merits your recollection, beloved in Christ,

that the persons for whom we solicit your charity are the descendants and most intimate connections of those men who have spoken to you the words of eternal life and led your feet in the way to peace and reconciliation with God; who presided in your religious assemblies and presented your prayers and praises and oblations to the Almighty Father of heaven and earth. They neglected—they gave up—their own temporal to promote your spiritual interest, and if they have sown to you spiritual things, is it a great matter if their desolate widows and indigent children should reap some small portion of your worldly things?

Consider, too, I beseech you, the effect which your liberal support of this charity must have upon the ministers of our holy religion whom the providence of God continues among us. How will their alacrity in their duty be increased, and their anxious care for the future subsistence of an affectionate wife and dutiful children be done away, when they know that by your liberality they will, in a good degree, be secured against pressing want and those many strong temptations to vice and villainy which abject poverty generally brings in her train, and against which the best education is not always a secure guard.

Nor is it a matter of light consideration that by doing good to those for whom we now solicit your liberality you provide for your own happiness, and lay a sure foundation of the most solid comfort and the purest satisfaction that the heart of man can conceive. In this vale of mortality everything is fleeting and uncertain. The most prosperous have no security against adversity but the good providence of Almighty God. They know not how soon, nor by what unforeseen strokes, distress may come upon them. Riches make to themselves wings and fly away, death deprives us of our friends, want of health prevents our enjoying the good things we possess, or violent sickness confines us to the bed of languishing and despair. How happy, under such circumstances, to have a friend on whose power and goodness we may absolutely rely! God is ready to be that friend to us all. All-gracious to pity, all-

bounteous to relieve the miseries of his suffering creatures, he hath pointed out the method by which his friendship may be secured. He calls us to the imitation of his goodness, that we may receive the full measure of it; to show mercy and pity to our fellow-creatures, that *he* may show mercy and pity to us; to relieve the distresses of others, that *he* may relieve ours; to defend and protect the weak and those who have no helper, that he may be our protector and defender.

Blessed is the man whose hope is in the Lord Jehovah! whose pitying eye hath beheld, and whose charitable hand hath delighted to relieve the wants and miseries of his suffering brethren. Should the evil day of trouble come upon him—and who, I beseech you, is secure from the strokes of adversity?—how will it assuage the sorrows of his heart to reflect that he never turned away his face from distress, nor refused that relief to the miserable which his ability enabled him to give! Should his wealth forsake him and he be reduced to an alliance with the children of poverty, how will it cheer his soul to reflect that while he possessed wealth, the hungry were fed and the naked clothed by his hand, the prisoner comforted and the unfortunate debtor set free from embarrassment by his means! Strong will be his hope in the good providence of his God that *he* will preserve him and keep him alive, that he will defend him from the *despicibleness* of the proud and from the iron hand of the merciless oppressor. Should he be visited with sickness and confined to the restless couch of pain, how will it assuage the burnings of a fever and mitigate the agonies of anguish to remember that in the days of his prosperity his alms have often refreshed the diseased bodies, his consolations given peace to the troubled minds of others!

And when the last conflict of nature shall approach, and the prospect of eternity, opening full upon him, shall convince him that he is just going to quit this world, and must leave the wife of his bosom a lonely and disconsolate widow, the children of his affections fatherless and without a protector, how strong will be the support he will derive from the recol-

lection that he hath ever been the protector of the friendless, the defender of the widow, the father of the orphan !

In that time of distress, that day of evil, when the world shall fail and every earthly dependence give way, nothing can support the heart of man but confidence in God ; and nothing can, on good grounds, inspire this confidence but the Christian's hope, founded on the merit of the Redeemer and the consciousness of having lived in the fear of God and in earnest endeavor to obey his commandments. The promises of temporal blessings and of deliverance from, or support under, the troublous and calamities of this world, which God hath been pleased to make to the charitable and merciful, are certainly worthy motives for us to act upon. But they are weak, and, if I may so express myself, disappear when compared with those gracious assurances of life and happiness in his eternal kingdom, which he hath given to those who love and obey him, and particularly to those who imitate his own goodness by diffusing benefits according to their ability on all around them, especially on the poor and suffering members of Christ's body.

For whatever satisfaction we may take in the sense of God's protection and blessing in this world, our highest consolation must arise from being able to anticipate the approbation of our Judge at the last day. *That will emphatically be the time of trouble, the day of evil.* "Blessed is he that considereth," etc. The Lord, even that Lord who himself was delivered in the civil day of trouble by a glorious resurrection, shall in like manner deliver from the power of death all those who for his sake love and relieve their poor and distressed brethren. He shall raise them from the dust of the grave, he shall call them to the arms of his mercy, he shall place them on his right hand, and he shall triumphantly conduct them to his own heavenly kingdom ; opening his life-giving mouth, and speaking to them in the persons of those whom their labors of love have relieved, and saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink;

I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me." So be it, Blessed God, with every one of us, for thy mercy's sake, in Christ Jesus our Lord ; through whom we beseech thee to enable us by thy Holy Spirit so to employ ourselves in works of mercy and love in this world that we fail not finally to attain thy heavenly promises. To thee, O Father, with thy Son and Holy Spirit, be ascribed glory and power, adoration and praise, now and forever. Amen !



SAMUEL SEABURY, born Nov. 30, 1729, died Feb. 25, 1796. Consecrated in Aberdeen, Scotland, Nov. 14, 1784 First Bishop of Connecticut and First Presiding Bishop of the American Church

{19}

*An Address
from the Presbytery
of New York to the
Ministers and Congregations
of the
Presbyterian and Independent
Persuasions*

*In the
United States of America.*

By a MEMBER of the EPISCOPAL CHURCH.

[Attributed to Bp. Seabury.]

*We took sweet Counsel together, and walked unto the House
of God in Company.*
DAVID.

*Now I beseech you, Brethren, by the Name of our Lord Jesus
Christ, that ye all speak the same Thing, and that there be
no Divisions among you; but that ye be perfectly joined
together in the same Mind, and in the same Judgment.*
St. PAUL.

PRINTED IN THE YEAR MDCCLX.

An ADDRESS, &c.

GENTLEMEN,

IT is neither from a whimsical nor pragmatical disposition that I address you at this time, and in this manner; but, if I know my own heart, solely from a wish to do good to the general interest of christianity, and to the state of religion in this country, by uniting the great body of Presbyterians and Independents with the Episcopal Church. The Episcopal Church, you well know, is descended from the Church of England, from which the Presbyterians and Independents withdrew themselves in the sixteenth century. My encouragement to this undertaking arises from observing, that candour and liberality of sentiment are increasing in the country, and that most of those objections against the Church of England which caused a separation from it, have in a great measure ceased to operate in the United States of America.—People of your persuasion can now look upon a gown or surplice without horror; and some of your own clergy make a respectable and dignified appearance when clothed in the former of those garments, or, at least, one very like it. They can be present at divine service in our churches, and use the Common-Prayer-Book with every appearance of sincere devotion. They can pay attention to Christmas and Good-Friday, and seem to be sensible of the propriety of observing those days, at least, for the commemoration of the nativity and death of the blessed Redeemer: and your clergy, particularly in the eastern states, have generally adopted, and seem to be well pleased with, the style and title of Bishop.

From these circumstances, I cannot but hope that the great difficulties in the way of an union between you and the Episcopal Church are at an end, and that all lesser matters may be obviated or removed by mutual explanations and concessions.

Another reason that has induced me to make this attempt is, the great importance of unity in Christ's Church.

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Christ

(4)
Christ has but one church, and I know of no medium between being in this church and out of it. It must appear, at first view, that different modes of church government, and of public worship in the same country, must have unfavourable effects on christian unity. And as Christ's Church is and can be only one, why should not its government and worship be the same in the same country? The peace of the church and of civil society would be better secured, and the edification of christian people better promoted under the same mode of church government, than where the modes are various and discordant. And their assembling, though in different congregations, to worship God by the same form, and to profess their faith in the same words, would prevent many of those disputes and jealousies that now too frequently happen, and which, under such circumstances, must for ever happen. It must therefore be the wish of every man who desires the prosperity of his country, and to see the kingdom of the Redeemer flourish in peace and unity, that all the different parties of christians were cemented together by the same faith, and doctrines, and discipline, and government, and form of worship—making one great body—living together, and serving God in unity of spirit, in the bond of peace, and in righteousness of life.

That I am a member of the Episcopal Church I have no desire to conceal. It is from a full persuasion of the excellency of that church in its doctrines, government, and mode of worship, that I wish all others to be of the same profession with myself. I can easily believe that others may have as strong an attachment to their religious profession as I have to mine, and may be as fully persuaded of its superior excellency. But then, I imagine this attachment and persuasion arises from education, habit, and sometimes from prejudice, and from an undue regard to the opinion and judgment of others. I persuade myself, that on a fair examination, matters would appear otherwise to them than they do at present. It is to this fair examination that I now invite them. Candid inquiry can hurt nobody—it is a friend to truth, and therefore to human happiness.

I am very sensible, that great address and good temper are necessary in conducting such an inquiry with any prospect

A

DIS COURSE,

DELIVERED IN

SR. JOHN, CHURCH,

IN

PORTROUTH, NEW HAMPSHIRE,

At the conferring the Order of PRIESTHOOD on

The Rev. ROBERT FOWLE, A. M.

of HOLDERNESS,

On the FESTIVAL of SR. PETER, 1791.

By the Right Rev. SAMUEL SEABURY, D. D.
BISHOP of CONNECTICUT.

Am I therefore become your enemy, because I tell you the truth?—GAL.
iv, 16.
—the devil—is a liar, and the father of it.—ST. JOHN, viii. 44.
—the Church of the living God, the pillar and ground of the truth.—
1. TIT. iii. 13.

ADVERTIMENT.

TH E misrepresentation of a passage in the following Sermon, and the publick abuse of the author, are the reasons of its publication. As far as it goes, it contains his deliberate sentiments on the subject, which he has no disposition to retract. He has expressed them freely, because he thought it his duty; and because in a free country, he supposed he had a right to do so. And he still hopes he has as undoubted a privilege to explain and establish the Episcopacy of the Church, as others claim to revile and destroy it. Should any one be disposed to nibble at particular sentiments and expressions, he is heartily welcome: The principles, he flatters himself, will abide the trial of reason and scripture. Nonsense, he knows, will have its partisans, and that they will sometimes be violently abusive, especially when the scury of a newspaper can officially conceal an author in venting his ignorance and malice. The blessed Redeemer was reviled as a drunkard—the holy Baptiss as a demoniac—St. Paul as a babbler—They were defamed—made as the scum of the world—the off-courting of all things—and by whom? In such company it is the author's highest honour to be found, suffering reproach as they did in the cause of truth.

PRINTED AT BOSTON,
BY ISAIAH THOMAS AND EBENEZER T. ANDREWS,
FAUST, STATUE, No. 45, NEWBURY STREET.
For George Franklins, Junr. Printer, in Perfection.

PROPOSALS

For Printing (by Subscription,)
Bishop SEABURY's
ORDINATION SERMON;

Attached is St. John's Church, PORTSMOUTH,
at the Ordination of the

Reverend Mr. FOWLE.

A NUMBER of respectable characters (ladies and gentlemen) being desirous that the sermon of the Rt. Rev. Bishop SEABURY should be published, the subscriber, to that end, issues the following *Proposals*:

- I. It shall be printed on a fair type, and shall be afforded to subscribers for one *Pilling*—the money to be paid on delivery of the Books.
- II. Such as subscribe for six copies shall be entitled to a seventh gratis.
- III. The sermon will be put to the press as soon as three hundred copies are subscribed for.

GEORGE JERRY OSBORNE, has

If the subscribers engage to take the number of copies affixed to our names, and engage to pay therefor agreeable to the above proposals.

Name. | Residence. | No.

Extract from the London Review, and
Literary Journal, for Feb. 1793.

THE elegance of style, and energy of argument, in this discourse, are as pleasing as the candor and liberality of the preacher; and, we doubt not of its salutary and healing effects in New-England, where religious opinions and professions abound, and have multiplied since 1620, in defiance of the ancient pious puritans, who settled that country under a genus of Episcopacy resembling the hierarchy of the Church of England, when Bishops were not peers of the realm. The learned Bishop will escape the censure of every candid person that may differ in opinion with him, seeing he has taken no greater privilege in dissenting from modern puritans, than they have taken in dissenting from the Bishop and ancient puritans.—Each of the subjects the Bishop has forcibly illustrated in a manner that every admirer of revelation must feel to be of importance to the Christian system, and those who yield not their assent to the truths, will not be able to overthrow the facts alledged for their support.

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TO THE
GENERAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES OF AMERICA;
THE FOLLOWING
DISCOURSE
IS RESPECTFULLY INSCRIBED,
BY THEIR VERY AFFECTIONATE
AND HUMBLE SERVANT,
THE AUTHOR.

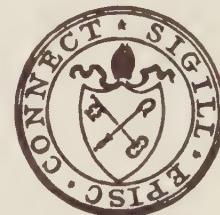
A
DISCOURSE
DELIVERED BEFORE THE
TRIENNIAL CONVENTION
OF THE
Protestant Episcopal Church
IN THE
UNITED STATES OF AMERICA,

IN TRINITY-CHURCH,
NEW-YORK,

ON THE TWELFTH DAY OF SEPTEMBER, ONE THOUSAND
SEVEN HUNDRED AND NINETY-TWO.

By SAMUEL SEABURY, D. D.
Bishop of Connecticut and Rhode-Island.

NEW-YORK:
PRINTED BY HUGH GAINES, AT THE BIBLE. IN
HANOVER-SQUARE,
—1792.—



In the House of Clerical and Lay Deputies of the Protestant Episcopal Church in the United States of America, Wednesday September 12, 1792.
RESOLVED UNANIMOUSLY, That the Thanks of this House be given to the Right Reverend Dr. SEABURY, for his Sermon delivered this Day in Trinity-Church; and that the Rev. Dr. Beach and Robert Andrews, Esquire, be appointed to present the Thanks of this House, and to request a Copy of the Sermon, for Publication.

Extract from the Minutes,
J. BISSETT, Sec'y.
In the House of Bishops, Saturday, September 15th, 1792.
RESOLVED, That this House concur with the House of Clerical and Lay Deputies, in thanking the Right Rev. Bishop SEABURY, for his Sermon delivered at the Opening of the Convention; and in requesting a Copy of the same to be printed.

Extract from the Minutes,
L CUTTING, Sec'y.

The following Prayer is, by the direction of the Bishop of Connecticut, to be used in all the Episcopal Congregations in the State, on Ash-Wednesday, and thro' the season of Lent, immediately after the Collect. We humbly beseech thee, O Father, &c. When the Litany is readeth and at other times before the Prayer for all Conditions of Men.

O Almighty God, by thee. We acknowledge whose providence the our wickedness, O God, whole Creation is sustain- and we implore thy mercy. ed and fed; We are taught Give us, we beseech thee, by thy holy Word, that unfeigned repentance for thou dost not willingly af- all our errors and sins, and flict the children of men ; accept the contrition of but that thy judgments are our hearts. Remove thy intended to bring them to chastisement from us, and repentance, and a due sense bless the labour of our of their dependence on hands, that our land may thee, that thou mayest have yield her increase, and we mercy upon them : In thy thy servants may rejoice wisdom thou hast thought in thy loving-kindness, good to cut short the pro- Hear us, O heavenly Fa-
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ter, and have mercy on trate the hope of the hu- us miserable sinners, for man by devouring In- the merits sake of thy Son, fects.—Justly do we de- Jesus Christ, our Medi- serve this punishment, for tor and Redeemer. Amen.
we have sinned against

Lessons for Ash-Wednesday.
 Father { Malachi III. Mat. iii and iv, to V. 12.
 or
 Dan. IX. V. 3 to 20. 2 Pet. iii.

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 Dan. IX. V. 3 to 20. 2 Pet. iii.

S A M U E L, by divine permission, Bishop of Connecticut and Rhode-Island, to the Clergy of the Church in Connecticut and Rhode-Island, Greeting.

W HEREAS the Rev. Mr. James Sayre, formerly Rector of Trinity Church in Newport in Rhode-Island, having removed into Connecticut, hath behaved himself in a very undutiful and unchristian manner, in depraving the Liturgy, contravening the government, and despising the discipline of the Protestant Episcopal Church in America—in traducing, reviling, and misrepresenting the Bishop and Clergy of Connecticut, thereby endeavouring to excite schisms and divisions, and to destroy the peace and unity of the Church ; and hath also withdrawn himself from her Communion :

Be it known to all whom it may concern, That the said Rev. Mr. James Sayre is hereby declared to be out of the Unity and Communion of the Church, and is forbidden to perform any Ecclesiastical Offices belonging to it, until he shall by repentance and reformation of his conduct be qualified for, and shall be restored to its Peace and Communion. And all the members of the Protestant Episcopal Church, both Clergy and Laity, are hereby cautioned against holding Communion, or any Ecclesiastical fellowship with him the said Rev. Mr. James Sayre.

You, therefore, the Clergy of Connecticut and Rhode-Island are hereby directed to make this declaration public, by reading it in your several congregations immediately after sermon, on the sunday next after it shall come to your hands.

S A M U E L, Bp. Connect. & Rho. Island.

Done at New-Milford,
in Connecticut, this
25th day of Septem-
ber, 1793.

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Additional FORM of PRAYER for Wednesday, the Ninth of Octo- ber, 1793.

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INTRODUCTORY SENTENCES.

St. Luke xv. 15—18. I will arise, and go to my Father, &c.

Dan. ix. 9, 10. To the Lord our God belong mercies, &c.

Lam. iii. 22. It is of the Lord's mercies, that we are not consumed, because his compassions fail not :—they are new unto us every morning :—great is his faithfulness.

Proper Psalms, 92 and 91.

1st pr. Lesson, Job xiv. to v. 16 ; then the 130th Psalm.

2d pr. Lesson, St. John xi. v. 21 to v. 44.

Instead of the Collect for the day,

O Saviour of the world, who by thy cross, &c. *Visit. of the Sick.*

ALMIGHTY God, and most merciful Father ! Creator of our bodies, preserver of our spirits ! “in whom we live, and move, and have our being,” “look down from heaven, the habitation of thy glory, open thine ears, and hear the supplication and prayer” which thy servants, here assembled, make in behalf of our sick and afflicted brethren, now groaning under the weight of thy chastisements. There is mercy with thee, O Lord ! that thou mayest be feared ; and it is because thy compassions fail not, that we are still in the land of the living, and in the place of hope. That undeserved mercy and forbearance which thou vouchsafest to us, we supplicate for our sick and disconsolate brethren. Look upon them, O Lord ! with the light of thy reconciled countenance, and be not angry with them forever ! O, for the sake of thy Son Jesus, who came to bear our sorrows and heal our sicknesses, accept their tears, listen to their cries, bless the means used for their recovery and health, and command the destroying angel to sheath his sword. Turn thee again, O Lord ! and be gracious unto thy servants; comfort them with thy love and favour ; “shew them thy works” of mercy, and “their children thy glory.”— And whilst we implore thy mercy for them, we desire to present our unfeigned thanks, for thy most gracious providence and protection vouchsafed to ourselves ; and may thy tender mercy and loving kindness accompany us all the days of our lives. Gracious God, preserve us from untimely death ; keep us from sin, defend us in every danger, and enable us, by the co-operations of thy holy Spirit, to praise thee by our lives, to glorify thee at the hour of our death, and so to be numbered with the saints of the Most High, in glory everlasting. All we beg is for the sake and through the merits and intercession of thine adorable Son, and our most gracious and prevailing Mediator, Christ Jesus. Amen.

After the general thanksgiving,
The Almighty Lord, who is a most strong tower, &c. *Visit. of the Sick.*

DISCOURSES
ON
SEVERAL SUBJECTS.

In Two Volumes.

TO THE
EPISCOPAL CLERGY
OF
CONNECTICUT and RHODE-ISLAND,

These two Volumes of DISCOURSES
ARE RESPECTFULLY INSCRIBED,
IN TOKEN OF THE REGARD AND ESTEEM OF THEIR
AFFECTIONATE DIOCESAN,

SAMUEL SEABURY.

DISCOURSES

ON
SEVERAL SUBJECTS.

BY SAMUEL SEABURY, D. D.

BISHOP OF CONNECTICUT AND RHODE-ISLAND.

(25)

VOL. I.

NEW-YORK:

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FOR
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—1793.—

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DISCOURSES

ON

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Cautions with regard to hearing Sermons.

LUKE viii. 18. Take heed how ye hear. 285—301

A

DISCOURSE

[26]
PRINTED IN
NEW-LONDON.

Mr. JAMES CHURCH,

IN NEW-LONDON,

On Tuesday the 23d of December, 1794

BEFORE AN ASSEMBLY OF
FREE AND ACCEPTED MASONS,
CONVENED FOR THE PURPOSE OF INSTALLING
A LODGE IN THAT CITY.

BY THEIR AFFECTIONATE BROTHER

Br SAMUEL SEABURY, D. D.
Dinner or Connecticut and Rhode-Island.

Union-Lodge, New-London, Dec. 23, 1794.

VOTED unanimously, That Brothers William Rich
and Elias Perkins, and Robert Allyn, be appointed a
Committee to wait on our Right Rev. Brother Bishop
SEABURY, with the Thanks of this Lodge for his Sermon
delivered to the Brethren this day; and to request a
copy of the same for the Pres.

Extract from the Records,

Amr. S. GREEN, Secy.

TO THE

ANCIENT AND HONORABLE FRATERNITY OF
FREE AND ACCEPTED MASONS,

The following

DISCOURSE

Is respectfully inclosed,

BY THEIR AFFECTIONATE BROTHER

AND HUMBLE SERVANT,

THE AUTHOR.

New London,

Jan. 2, 1795.

N. R. W. L. O. N. D. O. M.
PAINTED BY BROTHER SAMUEL GRANBY
N. D. C. C. 1795.

Glory be to the Father, and all those who have departed hence in Him, have our perfect consummation and bliss, both in body and soul, in thy beginning, &c.

As it was in the beginning, &c.

A Lmighty God, with glory, through the same A whom do live the Jesus Christ our Lord, spirits of those who de
lizenz.

A Lmighty God, with glory, through the fame
of whom do live the Jesus Christ our Lord.
spirits of those who de-
part hence in the Lord,
and with whom the souls
of the faithful, after they
are delivered from theized into the death of
burden of the flesh are Jesus Christ, shall all be
in joy and felicity: We delivered from the hand
give thee hearty thanks of the enemy—the great
for all the gracious dif-deloyer death, and shall
penstions of thy wife return to their own bot-
Providence; And we be der*, thy heavenly king;
seech thee, by this and om, O God; for this is
every other instance of this will of the Father,
daily mortality, to teach that of all he hath given
us who are yet alive, to the Son, he should
consider how frail and un-hope nothing, but should
certain our condition is; raise it up again at the
teriously numbering last day.

THE grace of our Lord Jesus Christ, and the love of God, appearing of the great fellowship of the God, even our Saviour Holy Ghost, be with us Jesus Christ, nay with all evermore.

Jeremiah, xxxi. 16, 17

P R A Y E R S.

A Prayer for the Courts of thee, O God, for the sake of Jesus Christ, our Reconciler and Justice.

O Almighty and everlasting Saviour. *Amen.*
God, we make our humble supplications to thy Divine Majesty; humbly imploring thy protection and blessing on the People and Government of the United States of America, and especially on the People and Government of all Mankind, &c. **T** *General Thanksgiving.*

ALMIGHTY GOD, Father
of all Mereies, &c.

and gracious Goodness towards them: Particularly we make our prayers to thee in behalf of The Grace of our Lord Jesus Christ, &c.

Prayer for the General Assembly, at the Time of their Session.

A Lmighty and most merciful GOD, we make our administration of Justice to thy People.

Look well favour, O God, unto me in my supplications to thy Divinity; on the Judges of the Court--on wine Majestie, beseeching thee the subordinate Officers belong to protect and biefe the People.

ing to it—and, on all concerned and Government of the United States of America, and especially in the administration of Justice

in it. Direct them by thy Look with favour on the Government, Council and House of Representatives, in whatever business shall come before them; and grant them success in all their undertakings.

that all their decisions may be presented now assembled on the principles of the execution of their several

Truth and Equity; so that functions in the administration of Government have been committed to Righteousness, Religion and Providence.

city may flourish among us for all generations: and, that thy people have been committed to them. Direct & prof-

People being secure, through advancement of thy Glory, the protection of equal laws, good of thy Church, the safety, and the administration of justice.

partial Justice, may joyfully serve thee in all Godly quietness; and prudent administration, our

—may live in peace and unity. Rights and Privileges may be
with each other, and in peace preferred; and we enabled to
and friendship with all mankind, derive them in all godly quietness,
kind. Hear us, we beseech. 316 of: Clarendon, O. G.,

P R A Y E R S.

with every thing thou feest before it. Dispose the inhabitants of it to live in peace, unity and suis, said the blessed Jesus, concord with each other--in out, peace and anity with all mankind; and grant us thy peace more. Hear us Almighty Father, for Jesus Christ's sake our only Mediator and Redeemer. *Amen.*

I am the resurrection and the life—
John xi. 25.

Precious in the sight of the Lord, is the death of his saints.

A Burial office for Infants who depart this life before they have polluted their baptism by aqual sin.

By Bishop Seabury.

Blessed therefore are the dead who die in the Lord—
Rev. viii. 13.

*The Prie*f* going before the corf into the church-*

yard; either into the church, or to the grave, *Coming to the grave ffull befaid or fungs,*
*Prie*f* say;*

Glory be to the Father, &c.
All flesh is grass, and all its glory like the other, &c.

As it was in the bower of the field. The grass withereth, the ginning, &c.
When the wind of Jehovah bloweth upon it.

Isaiah xl. 6, 7.

Suffer little children to come unto me—
Matt. ix. 14.

Man that is born of a woman, &c.

P R A Y E R S.

If while earth is cast on the body, the Prie*f* shall say, O Almighty God, who through thine only begotten Son Jesus Christ, in the name of the most holy and undivided Trinity Father, Son, and Holy Ghost, in whose crafly grant, that as this likeness man was created deceased Infant hathed, we commit this body to the ground,—earth death of thy beloved Son to earth—a fles to ashes Jesus Christ, and there—

—dult to dust, in sure and by made his disciple, certain hope of its resur and the heir of eternal rection to eternal life glory, and now at thy command, hath gone out through our Lord Jesus Christ, who is the refur— rection and the life; who he hath done good or e— at his second coming vil, the garment of his shall change this vile bo— regenerate remaining dy, according to his most pure and unspotted, and gracious promise, by rais— his soul having already found admision through and transforming it into the merit of the Redeme— the likeneſs of his own glorified body, accord— his body may have a hap— ing to the mighty work— ing whereby he is able grave and gate of death to subdue all things to a joyful resurrection himself.

Lord of life and glory, then be made partaker Jesus, eternal Son of God, of everlasting glory thro have mercy on us and Him who died, and was hear the prayer of thine buried, and rose again for us, Jesus Christ thy own appointment. Son, our Lord and Sav— or. *Amen.*

Our Father, &c.

P R A Y E R S.

[1] ¶ A Prayer for the Courts of thee, O God, for the sake of Justice.

Jesus Christ, our Redeemer and Saviour. Amen.

O Almighty and everlasting God, we make our humble supplications to thy Divine Majesty; humbly imploring thy protection and blessing on the People and Government of the United States of America, and especially on the People and Government of this State in which we live: Entreating thy favour and gracious Goodness towards them: Particularly we make our prayers to thee in behalf of this Court, by thy good Providence, now assembled for the administration of Justice to thy People.

Look with favour, O God, on the Judges of the Court--on the subordinate Officers belonging to it--and, on all concerned in the administration of Justice in it. Direct them by thy Grace in whatever business shall come before them; and grant that all their decisions may be grounded on the principles of Truth and Equity; so that Peace and Happiness, Justice & Righteousness, Religion and Piety may flourish among us for all generations: and, that thyner all their consultations to the People being secure, through advancement of thy Glory, the protection of equal Law, god of thy Church, the safety, and the administration of i honour and prosperity of thy partial Justice, may joyfully serve thee in all Godly quietness; --may live in peace and unity with each other, and in peace and friendship with all mankind. Hear us, we beseech thee. County, O G o d.

P R A Y E R S.

[3] ¶ While earth is cast on the body, the Priest shall say,

In the name of the most holy and undivided Trinity, Father, Son, and Holy Ghost, in whose likeness man was created, we commit this body to the ground,—earth to earth—ashes to ashes—dust to dust, insure and certain hope of its resurrection to eternal life through our Lord Jesus Christ, who is the resurrection and the life; who at his second coming shall change this vile body, according to his most gracious promise, by raising it from the dead, and transforming it into the likeness of his own glorified body, according to the mighty working whereby he is able to subdue all things to himself.

Lord of life and glory, Jesus, eternal Son of God, have mercy on us and hear the prayer of thine own appointment.

Our Father, &c.

O Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death and open'd unto us the gate of everlasting life, mercifully grant, that as this deceased Infant hath been baptized into the death of thy beloved Son Jesus Christ, and thereby made his disciple, and the heir of eternal glory, and now at thy command, hath gone out of this mortal life before he hath done good or evil, the garment of his regeneration remaining pure and unspotted, and his soul having already found admission through the merit of the Redeemer, into thy paradise; so his body may have a happy passage through the grave and gate of death to a joyful resurrection at the last day; and may then be made partaker of everlasting glory thro' Him who died, and was buried, and rose again for us, Jesus Christ thy Son, our Lord and Saviour. Amen.

P R A Y E R S.

Whosoever cometh to me, said the blessed Jesus, I will in no wise cast out. John vi. 37.

I am the resurrection and the life—

John xi. 25.

Precious in the sight of the Lord, is the death of his saints.

Psa. cxvi. 15.

Blessed therefore are the dead who die in the Lord— Rev. viii. 13.

They are taken away from the evil to come.

Isa. lviii. 1.

¶ Coming to the grave shall be said or sung,

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ While the corpse is made ready for interment shall be said by the Priest, or sung,

Suffer little children to come unto me—

Matt. xix. 14.

Man that is born of a woman, &c.

P R A Y E R S.

Glory be to the Father, &c. all those who have departed hence in Him, have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through the same Jesus Christ our Lord. Amen.

As it was in the beginning, &c.

A Lmighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh are in joy and felicity: We give thee hearty thanks for all the gracious dispensations of thy wise Providence; And we beseech thee, by this and dom, O God; for this is every other instance of the will of the Father, daily mortality, to teach that of all he hath given us who are yet alive, to the Son, he should consider how frail and mortal we are, but should certain our condition is, raise it up again at the that seriously numbering last day. our days, we may earnestly apply ourselves to attain thy heavenly promises, and at the tremendous return of the great and terrible day of judgment, thy heavenly kingdom, O God; for this is every other instance of the will of the Father, daily mortality, to teach that of all he hath given us who are yet alive, to the Son, he should consider how frail and mortal we are, but should certain our condition is, raise it up again at the that seriously numbering last day.

THE grace of our Lord Jesus Christ, and the love of God, appearing of the greatness and the fellowship of the God, even our Saviour Holy Ghost, be with us Jesus Christ, may with all evermore. Amen.

* Jeremiah, xxxi. 15, 17.

THE

PSALTER
OR
PSALM-S
OF
DAVID,
POINTED AS THEY ARE TO BE SUNG OR SAID IN
CHURCHES.

With the ORDER for MORNING and EVENING
PRAYER DAILY throughout the YEAR,

—

PRINTED by THOMAS C. GREEN, ON THE PARADE.

1795.

A D V E R T I S E M E N T.

IT is remarked by the learned and pious Dr. HORNE, the late Bishop of Norwich, in the preface to his commentary on the Psalms, p. 53. That “the offence taken at the supposed uncharitable and vindictive spirit of the imprecations, which occur in some of the Psalms, causes immediate relly, if we change the imperative for the future, and read, ‘Let them be confounded, &c: but, They shall be confounded, &c. of which the Hebrew is equally capable.’ Such passages will then have no more difficulty in them, than the other frequent predictions of divine vengeance in the writings of the prophets, or denunciations of it in the gospel, intended to warn, to alarm, and to lead sinners to repentance; that they may fly from the wrath to come.”

The same observation was formerly made by Dr. HAWKINS in his preface to his commentary on the Psalms, p. 32. Supported by the authority of men so eminent for their abilities, learning, and piety, the following edition of the Psalter is published with the alterations they have recommended, the imperative mood being changed for the future tense, in all the imprecations which occurred in the Psalms. Besides which a f. 22

ADVERTISMENT.

Few old words are changed for those which are more modern, and two or three expressions hard to be understood, are altered, still retaining the spirit and meaning of the psalm.

By these means, it is hoped, the psalms will be freed from all objections, and used with more devotion as a part of divine service.

S A M U E L,

Bishop of Cawdor and Rhodri. Ifland.

West-London.
July. 1815.

MORNING PRAYER.

Sentences of Scripture.

THE Lord is in his holy temple; let all the earth keep silence before him.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my

name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts.

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer.

When the wicked man falleth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

I acknowledge my transgressions, and my sin is heaven, and before thee, and ever before me.

Hide thy face from my sins, and blot out all mine ini-

quities.

The sacrifices of God are a broken spirit: a broken living be justified.

MORNING PRAYER.

MORNING PRAYER.

If we say that we have not to the throne of the heavenly
King, we deceive ourselves, and grace, saying—
A General Confession.

A Lmighty and most merciful Father; We have
sins, and to cleanse us errred and strayed from thy
ways like lost sheep. We
have followed too much the
ways of unrighteousness.

Dearly beloved brethren,
the Scripture moveth us
in sundry places, to acknowledge and confess our manifold
sins and wickedness, and that
we should not dissemble nor
cloke them before the face of things which we ought not
to have done: And there is
no health in us. But thou,
O Lord, have mercy upon
us, miserable offenders. Spare
thou those, O God, who com-
mit sins of the same by his
unrighteousness and mercy.
and although we ought at all
times, humbly to acknowledge
our sins before God; yet ought
we chiefly so to do, when
we assemble and meet together,
for his sake: That we
may hereafter live a godly,
righteous, and sober life;

According to thy promises
declared unto mankind, in
Christ Jesus our Lord. And
we grant, O most merciful Fa-
ther, for his sake: That we
may render thanks for the
great benefits that we have re-
ceived at his hands, to set forth
his most worthy praise, to hear
his most holy word, and to ask
those things which are requi-

The Declaration of Absolution.
A Lmighty God, the Father
of our Lord Jesus
Christ, who desirer not the
body as the soul. Where-
fore, I pray and beseech you,
as many as are here present,
that he may turn from his
to accompany me, with a pure wickedness and live, harts
heart and humble voice, un-given power and, command
most

the truth is not in us. But if
we confess our sins, God is A
faithful and just to forgive us
our sins, and to cleanse us errred and strayed from thy
from all unrighteousness.

ment to his Ministers to de-Give us this day our daily
clare and pronounce to his bread; And forgive us our
People, being penitent, the trespasses, as we forgive those
Absolution and Remission of who trespass against us; And
their sins. He pardoneh and lead us not into temptation;
absolveth all those who truly But deliver us from evil: For
repent, and unfeignedly be- thine is the Kingdom, and
lieve his holy Gospel. Where-
fore, let us beseech him to For ever and ever. Amen.

Priest. O Lord, opea
thy our lips; that thole
things may please him which
we do at this present, and
that the rest of our life here-
after may be pure and holy;
so that at the last we may
come to his eternal joy,
through Jesus Christ our
Lord. Amen.

¶ Or this.

A Lmighty God, our hea-
venly Father, who, of
his great mercy, hath pro-
mised Forgiveness of Sins to
all those who, with hearty Repentance and true Faith
turn unto him; have mercy
upon you, pardon and deliv-
er you from all your sins,
confirm and strengthen you presence with thanksgiving:
in all goodness, and bring you and show yourselves glad in
to everlasting life, through him with Psalms.

Jesus Christ our Lord. Amen.

O UR Father, who art in above all gods.

In his hand are all the
thy Name; Thy Kingdom corners of the earth: and
come; Thy Will be done on the strength of the hills is
Earth, as it is in Heaven: his also.

The

MORNING PRAYER.

MORNING PRAYER.

The sea is his, and he made our prayer. Thou that sit-
it : and his hands prepared rest at the right hand of God
the Father, have mercy upon us.
O come, let us worship, on us.
and fall down : and kneel before the Lord, our Maker, thou only art holy ;
For he is the Lord our only, O Christ, with the Holy Ghost, art most high in the
God ; and we are the people of his pasture, and the glory of God the Father.
sicut erat.

O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth : the Father everlasting,
and with righteousness to judge the world, and the people with his truth.

To thee all Angels cry aloud : the Heavens, and all the Powers therein.

To thee Cherubim and Seraphim : continually do cry, Holy, Holy, Holy : Lord God of Sabaoth.

Heaven and Earth are full of the Majesty : of thy Glory. The glorious company of the Prophets : praise thee.

The goodly fellowship of the Fathers : we glorify thee. O Lord, the only begotten Son, Jesus Christ ; O Lord God, Lamb of God, Son of the Father Almighty.

The Church, through the sins of the world, have out all the world; doth accept us : and we give thanks to thee for thy great glory, O Lord, God, heavenly King, God the Father Almighty.

The Father : of an infinite Majesty ; Nine adorable, true : and faws of the world, receive only Son ;

All

Also the Holy Ghost : the upon us : as our trust is in thee.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death : thou didst open the kingdom of Heaven to all believers.

Then sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge. We therefore pray thee, Holy Servants whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints : in glory everlasting.

O Lord, save thy people : ye the Lord : praise him, and bless thine heritage.

Govern them : and lift them up for ever. Day by day : we magnify them ; And we worship thy name : bless ye the Lord : praise him, and magnify him for ever.

Vouchsafe, O Lord : to ever. keep us this day without sin

O Lord, have mercy upon us. have mercy upon us. Q Lord, let thy mercy be

O ye Winds of God, bless O ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless Ye

Also the Holy Ghost : the upon us : as our trust is in thee.

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O ye Fire and Heat, bless Ye

MORNING PRAYER.

MORNING PRAYER.

ye the Lord : praise him | Lord : praise him, and magnify him for ever.
O ye Winter and Summer, O ye Seas and Floods, blest
bles ye the Lord : praise ye the Lord : praise him, and him, and magnify him for ever.
O ye Whales, and all that ever.

O ye Dews and Frosts, move in the Waters, blesseye the Lord : praise him, and magnify him for ever.

O ye Frosts and Cold, bless ye the Lord : praise the Lord : praise him, him, and magnify him for

O all ye Beasts and Cattle,
ye the Lord : praise
him, and magnify him for
ever.

O ye Nights and Days, ever.
O ye Children of Men,
bles ye the Lord : praise
him, and magnify him for
ever.

O ye Light and Darkness, ever.
Bless ye the Lord : praise
him, and magnify him for
ever.

O ye Lightnings and O ye Priests of the Lord,
Clouds, bless ye the Lord: blesse ye the Lord: praise him,
praise him, and magnify him, and magnify him for ever.

O ye Servants of the Lord,
O let the Earth bless the
Lord: yea, let it praise him,
and magnify him for ever.

O ye Mountains and Lills,
bless ye the Lord: praise him,
and magnify him for ever.
O all ye green things, magnify him for ever.

on Earth, bless ye the Lord : O ye holy and humble Men,
praise him, and magnify him of heart, blcs ye the Lord
for ever.

O *Jubilate Deo.* And in Jesus Christ his on-
Be joyful in the Lord, ly Son our Lord; Who was
all ye lands: serve the conceived by the Holy Ghost,
Lord with gladness, and come Born of the Virgin Mary,
before his presence with a Suffered under Pontius Pilate,
Was crucified, dead, and bu-
song.

Be ye sure that the Lord he ried: He descended into Hel';
is God : it is he that hath The Third day he rose from
made us, and not we our the dead ; He ascended into
selves ; we are his people Heaven, And sitteth on the
and the sheep of his pasture. right hand of God the Fath-
O go your way into his er Almighty ; From thence
gates with thanksgiving, and he shall come to judge the
into his courts with praise : quick and the dead.

be thankful unto him, and I believe in the Holy Ghost;
speak good of his Name. The holy Catholic Church;
For the Lord is gracious, The communion of Saints;
his mercy is everlasting: and The forgiveness of sins; The
his truth endureth from resurrection of the body; And
generation to generation. the life everlasting.

Annen.

¶ *Or this.*

Blessed be the Lord God

D of Israel : for he hath visited and redeemed his people, And hath raised up a Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible :

mighty salvation for us : in And in one Lord Jesus
the house of his servant David; Christ, the only begotten Son
As he spake by the mouth of God, begotten of his Fa-

or his holy Prophets : which were before all Worlds ; God have been since the world of God, Light of Light, very God of very God, begotten, began ; That we should be saved not made, being of one sub-

I believe in God the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.

May,

MORNING PRAYER.

MORNING PRAYER.

Anf. And was made man, and was crucified also for us | Holy Spirit from us.

O *A Collect for Peace.*
God, who art the author of peace and lover of cord, in knowledge of whom standeth our eternal life, and whose service is perfect freedom; defend us, thy humble hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom, through the might of Jesus Christ our Lord. *Amen.*

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. *Amen.*

O *A Collect for Grace.*
Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Priest. The Lord be with you; *Anf.* And with thy spirit. *A Prayer for the President.*

P. Let us pray. **O** Lord, our heavenly Father, Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, salvation. *P.* O God, make clean our hearts within us, with thy favour to behold

and bless thy servants; *The* pleased to make thy ways known unto them, thy saving President of the United States, and all others in authority; and so replenish especially we pray for thy them with the grace of thy holy Church universal; that holy Spirit, that they may it may be so guided and go-always incline to thy will, vernal by thy good Spirit, and walk in thy way: Landed them plenteously with themselves Christians, may heavenly gifts; grant them be led into the way of truth, in health and prosperity long and hold the faith in unity of to live; and finally, after spirit, in the bond of peace, this life, to attain everlasting joy and felicity, through Finally, we recommend to thy Jesus Christ our Lord. *Amen.*

¶ A Prayer for the Clergy and People.
A Lmighty and everlasting God, from whom cometh every good and perfect gift, send down upon our bishops and other clergy, patience under their sufferings, and a happy issue out of all their afflictions: And this the healthful spirit of thy we beg for Jesus Christ's sake. *Amen.*

¶ A General Thanksgiving.
A Lmighty God, Father of all mercies, we, thine unworthy servants, do give thanks for all thy goodness and loving kindness to us, and to all men. We bless God, the Creator and thee for our creation, preservation, and all the blessings we humbly beseech thee for of this life; but, above all, all sorts and conditions of for thine inestimable love in men, that thou wouldest be the redemp^ria of the world by

MORNING PRAYER.

by our Lord Jesus Christ; for time, with one accord to the means of grace, and for make our common supplication the hope of glory. And, weions unto thee; and dost beseech thee, give us that due promise that when two or sease of all thy mercies, that three are gathered together our hearts may be unfeigned in thy Name, thou wilt grant ly thankful, and that we their requests; fulfil now, O may show forth thy praise, Lord, the desires and peti- not only with our lips, bactians of thy servantes, as may in our lives; by giving up be most expedient for them; ourselves to thy service, and granting us in this world by walking before thee in ho- knowledge of thy truth, and liness and rightousness all in the world to come life our days; among Jesus everlasting. Amen.

2 Cor. xiii. 14.
THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with thee and the Holy Ghost to whom be all honour and glory, world without end. Amen.
A prayer of St. Chrysostom.
A Lmighty God, who hast given us grace at this with us all evermore. Amen.

EVENING PRAYER.

I Cantate Domino.
O Sing unto the Lord a new song: for he cometh to judge done marvellous things.

With his own right hand, he judga the world: and the and with his holy arm: hath people with equity.

The Lord declared his fal- vention : his righteousness

hath he openly shewed in the sight of the heathen.

He hath remembered his Name, O most High; To tell of thy loving kind- ness early in the morning: ends of the world have seen and of thy truth in the night- season.

Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and praise the Lord upon the harp:

For thou, Lord, hast made me glad through thy works:

With trumpets also and shawms: O show yourselves praise for the operations of joyful before the Lord the King.

I Deus misericordia.
G OD be merciful unto us and all that therein is: the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be That thy way may be known.

E V E N I N G P R A Y E R.

The Creed of St. ATHANASIUS.

known upon earth : thy servants of his health among all nations that do his pleasure.

Let the people praise thee. O speak good of the Lord O God: yea let all the people all ye works of his, in all places of his dominion: Praise thee.

O let the nations rejoice thou the Lord, O my soul; and be glad: for thou shalt judge the folk righteously, O GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace, which the world cannot give; that our hearts may be set to obey forth her increase: and God, thy commandments, and also thyself, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Then shall the earth bring forth her increase: and God, shall so that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the ends of the world shall in the merits of Jesus Christ our Saviour.

Benedic, Animæ meæ.
Praise the Lord, O my soul: and all that is within me, praise his holy Name.

Praise the Lord, O my soul: and forget not all his benefits; Who forgiveth all thy sin: and healeth all thine infirmities; Who saveth thy life from destruction: and crowneth thee with mercy and loving-kindness.

The Creed of St. Athanasius
WHosoever will be saved; before all things strength: ye that fulfil his it is necessary that he hold the Catholic Faith.
Which Faith except even unto the voice of his word.

O praise the Lord, all ye one do keep whole and undefiled

defiled: without doubt he shall perish everlasting.

And the Catholic Faith is ty. this: that we worship one God, in Trinity, and Trinity Almighties, but one Almighty in Unity;

Neither confounding the Persons: nor dividing the Son is God, and the Holy Ghost is God.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Sun: and such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one eternal.

As also there are not three Incomprehensibles, nor three Uncreated: but one Uncreated, and one Incomprehensible.

So likewise the Father is not three Holy Ghosts.

And

So the Father is God, the God, bat one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord;

And yet they are not three but one Lord.

For like as we are compelled by the Christian Verity, to acknowledge every Person by himself to be God and Lord:

So are we forbidden by the Catholic Religion, to say there be three Gods, or three Lords.

The Father is made of none; neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither created, nor proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost,

So the Father is not three Holy Ghosts.

B 2

THE LITERARY

THE HISTORIAN

Death and Burial; by thy glorious Resurrection and give to all Nations unity, Ascension; and by the coming of the Holy Ghost; *Good Lord, deliver us.*
In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment; live after thy commandments; *Good Lord, deliver us.*
We beseech thee to hear us, to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way; *We beseech thee to hear us,*

good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to observe thy commandments; *We beseech thee to hear us,* good Lord.

That it may please thee to give to all thy people, increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit; *good Lord.*

That it may please thee to
Spare ; We beseech thee to hear us,
good Lord.
That it may please thee
to bring into the way of truth,
all such as have erred, and are
deceived ;
We beseech thee to hear us,
good Lord.

That it may please thee to
luminate all Bishops, Priests,
and Deacons, with true know-
ledge and understanding of
thy Word ; and that both
their preaching and liv-
ing they may set it forth,
and show it accordingly ;
good Lord.
That it may please thee to
strengthen such as do stand
and to comfort and help the
weakhearted, and to raise up
those who fall, and finally to
bear down Satan under our
feet ;

*We beseech thee to hear us,
good Lord.*

*That it may please thee to
bless and keep all thy people;
We beseech thee to hear us.
good Lord.*

*We beseech thee to hear us,
good Lord.*

*That it may please thee to
succour, help, and comfort all
who are in danger, necessity,
and tribulation;*

We beseech thee to hear us, *good Lord.*

That it may please thee to
preserve all who travel by
land or by water, all women
in the perils of child-birth,
all sick persons, and young
children, and to show thy
mercy upon all prisoners and
captives;

We beseech thee to hear us, *Son of God, we beseech thee*
to hear us.

We beseech thee to hear us, *good Lord.*

We beseech thee to hear us, *Son of God, we beseech thee*
to hear us.

O Lamb of God, who takes away the sins of the world;
Grant us thy peace.
O Lamb of God, who takes away the sins of the world;
Have mercy upon us.
O Christ, hear us.
We beseech thee to hear us,

good Lord. That it may please thee to have mercy upon all men ; *We beseech thee to hear us,* good Lord.

Christ, have mercy upon us. That it may please thee to forgive our enemies, persecutors and transgressors and sinners, who art in

scitors, and wanderers, and **O**ur Father, who art in
to turn their hearts ;
We beseech thee to hear us,
good Lord.

That it may please thee to hear us,
give and preserve to our use
the kindly fruits of the earth,
so that in due time we may
enjoy them ;
We beseech thee to hear us,
good Lord.

That it may please thee to
give us true repentance, to
give us **Amen.**

our lines.
Anasoor.

The LITANIES.

PRAYERS.

Answer. Neither toward ginning, is now, and ever shall be, world without end according to our hope. Amen.

O GOD, merciful Father, signg of a contrite heart, for the desire of such as are fassions. From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts before thee an all our troubles and adversities, wheas of thy people.

Favorably with mercy hear us; and graciously hear us, that thine hearer prayers.

I Sos of David, have mercy upon us.

Each new and ever, vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; Minister. O Lord, let thy mercy be showed upon us;

Answ. As we do put our trust in thee.

O Lord, arise help us, and deliver us, for thy Name's sake.

WEAKLY beseech thee, O Father, mercifully to look upon our infirmities; to look upon the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant that, in us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and in thy mercy; and evermore serve thee in holiness and Glory be to the Father, pures of living, to thy only Mediator and Advocate, Holy Ghost; *Answ.* As it was in the beginning, is now, and always will be.

Answer. Neither toward ginning, is now, and ever shall be, world without end according to our hope. Amen.

A Prayer for Congress, may receive the fruits of the Most gracious God, we earth to our comfort, and to humbly beseech thee, thy honour, through Jesus Christ our Lord. Amen.

A Lmighty and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those who pleased to direct and prosper all their contractions, to the advancement of which, for our sins, them half afflited us; And we pray thee to send us such seasons, moderate rains, whereof the weather, that the earth may, in due time, yield her increase, for our use and benefit; and give us grace, than

surest foundations, that peace we may learn, by thy pin-

that all things may be so ordered and settled by their endeavours, upon the best and safest foundations, that peace and happiness, truth, and iustments, to amend our lives,

justice, religion and piety, and for thy clemency to give may be established among us thee thanks and praise, unto

for all generations. These Jesus Christ our Lord. Amen.

In Time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the name and mediation of

Jesus Christ, our most blessed rain doth fall, and the earth bring forth her increase; be-

hold, we beseech thee, the assistance of thy people; in

thee who seek thy kingdom, and great that the scarcity

and dearth, which we al-

ways necessary to meet justly suffer for our sins,

their bodily sustenance; send us, through thy goodness,

we beseech thee, in this be mercifully granted, in our necessity, such moderate plenty, for the less of Jesus

and Powers, until we Christ our Lord; *Answ.*

MAXIMUS

P R A Y E R S.

With thee and the Holy Ghost, grace and heavenly benediction : that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men. Amen.

In Time of War and Tumult. Almighty God, the supreme governor of all things, whose power no creature can resist, Christ our Lord. Amen.

A Lmighty God, the giver
of all good gifts, we thank thee
for this.

it belongeth justly to pouisa
sinners; and to be merciful
to those who truly repent;
save and deliver us, we hum-
bly beseech thee, from the
hands of our enemies; that we,
being armed with thy
dainte, may be preferred
evermore from all perils, to
glorify thee, who art the on-
ly giver of all victory, thro'

the merits of thy Son, Jesus endue them with innocence of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy church. Amen.

In Ember Weeks.

A very reverent, who hast purchased to thyself an un-

Amen. ¶ In Time of great Sickness
and Mortality.

O Almighty God, the Lord
of life and death, & remis-
sions and health; recognis-
ing our supplications, we humbly
defeath thee; and, as thou
hast thought fit to visit us
with sickness with great sick-
ness, and mortality, in the mem-
ber of thy Church. And
thy judgment, O Lord, we
remember mercy. Have re-
spect upon us miserable sinners
unto any function, give the

and withdraw from us the
grievous sicknesses with which
we are afflicted. May this
thy fatherly correction have
its due influence upon us, by
leading us to consider how
frail and uncertain our life

is; that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life, through Jesus Christ our Lord.

O Father of Mercies, and God of all comfort; our only help in time of need; look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick servant, for whom our prayers are desired. Look upon him with the eyes of thy mercy; comfort him with a sense of thy goodness; preserve him from the temptations of the enemy; give him patience under his affliction; and, in thy good time, restore him to health, and enable him to lead the residue of his life in thy fear, and to thy glory: Orelle give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

And withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have alone belong the ills of life its due influence upon us, by and death; look down from leading us to consider how frail and uncertain our life is, with the eyes of merciful Father, to whom

is ; that we may apply our hearts unto that wisdom, which in the end will bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ For a sick Person.

O Father of Mercies, and God of all comfort; our only help in time of need ; look down from heaven, we fully, and doing good in his humbly beseech thee, behold, generation : Or else receive visit, and relieve thy sick servant, for whom our prayers are desired. Look upon him with the eyes of thy mercy ; comfort *him* with a serene and felicity. Of thy goodness ; preserv *him* from the temptations of our Saviour, Jesus Christ. the enemy ; give *him* patience under *his* affliction : and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy vens, and rulest the raging of fear, and to thy glory : Or else give *him* grace so to take Almighty protection, thy servit, visitation, that, after this *short*, for whose preservation painful life ended, *he* may dwell with thee in life ever-*lasting*, through Jesus Christ we beseech thee, from the dangers of the sea, & from sickness.

And withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have alone belong the ills of life its due influence upon us, by and death; look down from leading us to consider how frail and uncertain our life is, with the eyes of merciful Father, to whom

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P R A Y E R S.

T H A N K S G I V I N G S.

Only, from the violence of prayers, who now lie under enemies, and from every evil sentence of the law, and to which he may be exposed. are appointed to die. Visit Conduct him in safety to the them, O Lord, with thy merciful live and walk according to thy will in this

¶ For a Person under affliction. Merciful God, and hear them such a godly sorrow, and sincere repentance. as taught us, in thy holy Word, thou wilt be pleased to accept. Give them a strong and lively faith in thy Son our blessed Saviour, and make befeech thee, upon the sorrows of thy servant, for whom of men : look with pity we are to endure in this world, to bring afflictions upon him, yet deliver them, O God, Remember him, O Lord, in from the bitter pains of misery, sanctify thy fatherly death. Pardon their correction to him ; endue his sins, and save their souls, for soul with patience under his sake and merits of thy affliction, and with resignation to thy blessed will; comfort him with a sense of thy goodness ; lift up thy countenance upon him, and give him peace, through Jesus Christ our Lord. Amen.

THANKSOLVINGS.
¶ The Thanksgiving of Women after Child-birth. Almighty God, we give thee humble thanks, for that thou hast been graciously pleased to preserve, through the great pain and peril of Child-birth, this wretched thee to have pity now, thy servant who desirer and compassion upon those now to offer her praises and persons recommended to our thanksgivings unto thee, Grant,

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Grant, we beseech thee, most always declare thy loving merciful Father, that *þe* kindness from generation to through thy help may both generation, through Jesus Christ our Lord. Amen.

¶ For Plenty.

ON MOST merciful Father, who of thy gracious partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ For Rain.

OGOD, our heavenly Father, who by thy gracious providence dost cause thy special bounty : beseech thee to continue thy loving kindness unto us, that our to descend upon the earth, that it may bring forth fruit, and yield us her fruits for the use of men : we give of increase, to thy glory and thee humble thanks that it hath pleased thee, in our great necessity, to send as at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through the mercies in Jesus Christ our Lord. Amen.

99

¶ For Peace, and Deliverance from our Enemies.

O Almighty God, who art a strong tower of defense unto thy servants against the face of their enemies ; we yield thee praise and thanksgiving, for our deliverance from those great and apparent dangers wherewith we were compassed ; we acknowledge it thy goodness that we were not delivered over as a prey unto them ; beseeching thee still to continue such thy

OLORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved, and comforted our souls mercies toward us, that all by this seasonable and blessed change of weather ; we praise thou art our Saviour and glorify thy holy Name, mighty Deliverer, through this thy mercy, and will Jesus Christ our Lord. Amen.

¶ For

THANKSGIVINGS.

¶ For reflecting Public Fear: the midst of thy Church, thro' Jesus Christ our Lord. *Amen.*

O verly Father, who art the giver of all good things; we thank thee for a Recovery from Sickness, at Home.

Eternal God, our heavenly Father, who art the giver of life, of health, and of safety; we bless thy name, people; we bless thy holy Name, that it hath pleased to deliver from his bodily sickness this thy servant, who now desirereth to return thanks unto thee, in the presence of all thy people. Gracious O Lord, and full of compassion to the children of men. May his heart be duly impressed with a sense of thy commandments; and, leading a quiet and peaceable life merciful goodness, and may in all godliness and honesty, he devote the residue of his day continually offer unto days to an humble, holy, and thee our sacrifice of praise obedient walking before thee, and thanksgiving for these through Jesus Christ our Lord. Thy mercies towards us, thro' Jesus Christ our Lord. *Amen.*

¶ For Deliverance from great Sickness and Mortality.

O L ORD God, who hast all thy works; we praise and remember thy holy Name, that thou hast redeemed our souls from the jaws of death; we offer to thee, in the midst of judgment, who now desireth to return thanks unto thee, thy fathery goodness merciful Providence towards ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee, and obedience to thy commands, always praising and laws, through Jesus Christ magnifying thy mercies in our Lord. *Amen.*

CATACHISM.

¶ For a Recovery from Sickness.

O GOD, who art the giver of life, of health, and of safety; we bless thy Name, that it hath pleased to appease the seditions tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, art thou, O Lord, and full of that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life merciful goodness, and may in all godliness and honesty, we devote the residue of his day continually offer unto days to an humble, holy, and thee our sacrifice of praise obedient walking before thee, and thanksgiving for these through Jesus Christ our Lord. *Amen.*

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Question.

WHAT is your name?

Answe.

Q. Who gave you this name?

A. My Sponsors in Bab-

tism; wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of Heaven.

Q. What did your Spon-

sors then for you?

A. They did promise and say three things in my name:

First, that I should renounce the devil and all his works,

the pomps and vanity of this world, and all the wicked

world, and all the sinful lusts of the flesh; Se-

condly, that I should believe from the dead; He ascended all the Articles of the Christian Faith; And thirdly, that the right hand of God the

I should keep God's holy will and commandments, and walk thence he shall come to judge in the same all the days of

the quick and the dead.

Q. I believe in the Holy Ghost;

The holy Catholic Church;

The Communion of Saints;

The forgiveness of sins; The

resurrection of the body, And the life everlasting. *Amen.*

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in

C. 2

Question.

WHAT is your name?

Answe.

Q. Who gave you this name?

A. My Sponsors in Bab-

tism; wherein I was made a member of thy Belief.

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost,

Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into

Hell; The third day he rose again, that I should believe from the dead; He ascended into heaven, And sitteth on the right hand of God the

Father Almighty; From thence he shall come to judge in the quick and the dead.

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The forgiveness of sins; The

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